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Early English Text Society

ORIGINAL SERIES. 20

English Prose Treatises
of
Richard Rolle de Hampole

EDITED FROM

ROBERT THORNTON'S MS.

IN THE LIBRARY OF LINCOLN CATHEDRAL

BY

GEORGE G. PERRY, M.A.

PREBENDARY OF LINCOLN AND RECTOR OF WADDINGTON,
EDITOR OF 'MORTE ARTHURE'



A new and revised Text and Glossary

LONDON :

PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY
BY HUMPHREY MILFORD, OXFORD UNIVERSITY PRESS

AMEN CORNER, E.C.

1866, 1921

Price Five Shillings.



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PRINTED IN ENGLAND

AT THE OXFORD UNIVERSITY PRESS

BY FREDERICK HALL

PREFATORY NOTE

AMONG the texts left unfinished by Dr. Furnivall was the present re-issue of No. 20, Original Series, of the Society's publications.

As regards the prefatory matter of that issue, a revised text of the *Officium de Sancto Ricardo de Hampole*, the main part of the Preface, had not only been printed off, but had been bound up for circulation among the members, though it would appear never to have been sent out. It is now distributed, as a separate *brochure*, with this re-edition of the text and glossary. In view of the obsolete character of the remaining information in the Preface, it has not been deemed advisable to reprint it at this late date. The text, prepared by Dr. Furnivall, had already been printed off; the glossary, which he had left unfinished, has been revised by Dr. Mabel Day, who has also added the Notes.

I. G.

28 November, 1921.

RICHARD ROLLE DE HAMPOLE.

I.

[*Thornton MS., Lincoln Cathedral Library, leaf 192.*]

Of the Vertuȝ of the Haly Name of Ihesu.

Ricardus herimita super versiculo ‘Oleum effusum nomen tuum’; in Cantic. [I. 3], &c.

4 That es on Inglysee ‘Oyle owt-ȝettede es thi name’. The name of Ihesu commys in-to the worlde, and als sone it smellys Oyle out-ȝetted. Oyle, it es takyn, for ay-lastande saluacyone es hopede. Sothely Ihesu es als mekyll to be mene als saueoure 8 or helefull¹. Thare-fore what² menys it, ‘Oyle owt-ȝettide es thy nam,’ Bot Ihesu es thy name? This name es Oyle owte-ȝettyd, For Ihesu, the Worde of God, has tane³ manes kynde. Ihesu, thow fulfillis in warke that thow es called⁴ in name, 12 Sothely sauys [þou] man, þat wham⁵ we calle saueoure, Thare-fore Ihesu es thy name. **A!** **A!** that wondyrfull name! **A!** that delittabyll name! This es the name þat es abowyn aſt names; name althirhegeste, withowtten whilke no⁶ man hopes hele. 16 ⁷ This name es in myn ere heuenly sowne⁷, in my mouthe honyfull swetnes. Whare-fore⁸, na wondire þose⁹ I luf þat name, the whylke¹⁰ gyffes comforthe to me in aſt Angwys. I can noghte pray, I cane noghte hafe mynde, Bot sownnande the¹¹ nam of 20 Ihesu. **I** sauyre noghte Ioye that with Ihesu es noghte mengede. Whare-so¹² I be, **Whare**-so I sytt, **What**-so I doo, the mynd of the sauoyre of the name Ihesu¹³ departis noghte fra my mynde. **I** haf sett my mynde, **I** haf sett it als takynnyng appone myn

The readings in the foot-notes are from a MS. of the Treatise in the Harleian Collection, No. 1022, leaf 62, with initial *qw* for Thornton's *wh*.

¹ helpful. ² qwat. ³ taken. ⁴ þat at þou art cald.

⁵ Sothly man sauys þou qwam. ⁶ qwilc na.

⁷ ⁸ pis name es swete & Ioyful, gyfand sothfast comforthe vnto mans hert, Sothle þo name of ihesu es in my mynde joyus sang, in myn ere heuenly sounde. ⁹ qwarfor. ¹⁰ If. ¹¹ þo. ¹² qwar-so, &c.

¹³ þo mynd of þo name of ihesu.

‘Oil poured forth’ is, Ihesu, thy name.

By ‘poured out’ is meant the Incarnation.
Ihesu is Saviour.

This is the highest and most blessed of names.

This name will I ever cherish and love.

I. *The Virtues of the Name of Jesus.*

arme¹, for Juf es strange als dede. **A**ls ded slaas aſt, Swa lufe ouer-comes aſt. **A**y-lastande lufe has ouer-comemyñ² me, noghte for to sla me, bot for to qwykkyn me. **B**ot it has wondyde me, **F**or it sulde leche me. **I**t has thurghe-fychede my herte, þat⁴ merghlyere it be helyde. And now ouer-comeñ I fayle. **V**n-nethes I lyfe for Joye. **N**erehand I dye; **F**or I suffyce³ noghte in delycyouseste swettues, **A**nd ay to be dronkenede. **I**t falles the flesche may noghte of his vertu noghte defaile ay whils þe⁴ saule⁸ in swylk Ioyes is rauyste for to Ioye. **B**ot wheñ vn-to me swylke Ioye, bot for Ihesu? The nam̄ of Ihesu has taughte me þ for to syng, and has lyghtenede my mynde with the hete of vn-made lyghte. Thare-fore I syghe, and crye 'Wha⁵ sal schewe¹² to⁶ þe lufede Ihesu, þat I langwys for lufe?' My flesche has faylede, and my herte meltes⁷ in lufe, ȝarenande Ihesu. Aſt þe herte festenede in þe ȝernyng of Ihesu es turned in-to þe fyre of lufe; & with þe swettnes of þe Godhede fullyly es it fillide. Thare-¹⁶ fore, A gude Ihesu, hafe mercy of þis wreche! schewe þe to þis⁸ languessande! be þou leche vn-to þis woundyde! If þou come, I am hale, I fele me noghte seke, bot langwyssande for þi lufe; late my saule takande, sekande þe, Ihesu, whaym⁹ it lufes, with²⁰ whas⁹ lufe it es takyñ, whaym⁹ anely it couaytes. Sothely þe mynd towchede with þe soueraynge swettnes, and es for to waxe hate in the lufe of þe makare, qwhyls it enforthis¹⁰ for to halde besyly in it the swetteste name of Ihesu. Sothely fra thytheñ²⁴ Iuryses¹¹ a gret lufe; and what thyng þat it trewely towches, it rauesche¹² it vterly to it. It inſlawmes þe affeccyone, it byndis þe thoghite, ȝa, & aſt þe name¹³ it drawes to þe serues¹⁴ of it. Sothely, Ihesu, desederabill es thi name, lufabyñ and comfort-²⁸ abyñ. ¹⁵ Nane swa swete Ioye may be consaveuede. Nane swa swete sange may be herde. Nane swa swete & delytabyñ solace

¹ I haue set it as a takenyng opon my hert. als takenyng apon myn Arme.

² ouercomen.

³ I suffice noghte in þis febul flesche for to bere so flowand swettnes of so mykel a mageste, þer skrythes in-to my mynde delyciost swettnes.

⁴ qwylyis þo. ⁵ swa. ⁶ vnto. ⁷ has meltyd. ⁸ þo. ⁹ qwam, qwas.

¹⁰ enforces. ¹¹ ryscs. ¹² rauysches. ¹³ man. ¹⁴ seruys.

¹⁵ nane so delitabul solace may be had in mynde.

My love to it
is so strong
that it causes
me to faint.

Jesus is the
source of all
my Joy.

[†L. 192
back.]

I have mercy
then upon me
O Iesu!

Great is the
power of that
sweet name.

It gives the
highest and
purest Joy.

may be hade in mynde. Thare-fore, what-so-euer þou bee þat redies the for to lufe Gode, if þou will nowthire be dyssayuede ne dyssayue, if þou wyl be wysse and noghte vnwysse, if þou will 4 stande & noghte fall, haue in mynde besely for to halde þe name of Ihesu in þi mynde; and þane thyð Enemy salt fall and þou salt stande, Thyne Enemye salt be made wayke, þou salt be made strange. And if þou will lelely doo this¹, ferre fra drede², 8 þou salt be gloryus and lowuabyll³ ouercommere. Seke þer-fore the name of Ihesu, and halde it, and for-gette it noghte. Sothely na thynge slokynns sa felf flawmes, dystroyes ill⁴ thoghutes, puttes owte venomous affecccions, dos a-waye coryous & vayne Occupa- 12 cyous fra vs. This⁵ name Ihesu, lelely haldyñ in mynde, drawes by þe rote vyses, settys vertus, Inlawes⁶ charytee, In-ȝettis⁷ sauoure of heuenely thynge, wastys discorde, reformes pese, Gyffes Inlastande ryste, Dose awaye greuesnes of fleschely desyris, 16 turns all Erthely thynge to noye, fyllys þe luffande of gastely Ioye. So þat wele it may be saide, 'Et gloriabuntur* Omnes qui

Therefore
whoever
would
serve
God should
ever have it
in mind.

deligunt nomen tuum, quoniam tu benedices Iusto,' That es, 'All salt Ioye, þat lufes þi name, for þou salt blysse⁸ þe ryghtwyse.' 20 Thare-fore þe ryghtewyse has dysseruede to be blyssede, if þe name of Ihesu trewly he hase luffede; And þare-fore es⁹ cald ryghtwyse, For he Enforssede hym trewly to lufe Ihesu. Whare-fore, what¹⁰ may de-faile vn-to hym þat couaytes vn-cessantly for 24 to lufe þe name of Ihesu? Sothely he lufes, and he ȝarnes for to lufe, For we haue knawen¹¹ þat þe lufe of Gode standis in swylke manere þat, In als mekyll als we may¹¹ lufe, þe mare vs langes for to lufe. For-why¹² it es saide 'Qui edunt me adhuc esurient¹³, et 28 qui libunt me adhuc sciciunt¹⁴?' þat es to say, 'that¹⁵ ettys me, ȝitt hungres thaym; and þay þat drynkes + me, ȝitt thirstis thaym¹⁶.' Thare-fore, beit-selfe, delitabill & couaytabill þe name of Ihesu, and þe lufe of it. Thare-fore Ioy salt noghte faile¹⁷ vn-to

[*MS. gloria-
bultur.]
(Latin in red.

All shall
have joy that
love that
name.

The more one
loves the
more one
desires to
love.

[Latin in red
letters.]

[† Leaf 193.]

¹ do lele þis. ² synne. ³ alowabul. ⁴ alle ille. ⁵ Also this.
⁶ insawes. ⁷ ȝettis. ⁸ MS. repeats 'þe name for þou salt blysse.'

⁹ eshe. ¹⁰ þerfor qwat. ¹¹ mare. ¹² for qwy. ¹³ esuriunt.

¹⁴ siciunt. And *huc* is added in margin of Thn. MS., and the Latin verse is repeated at the foot, with 'in Euangeliō' added.

¹⁵ Jei þat. ¹⁶ thirst þei. ¹⁷ want.

Angels desire
to look into
the virtues of
this name.

This is infinite
joy.

He that loves
not cannot
have joy.

His name
must be our
delight in
this life.

The way to
find Jesus is

Exemplum,
Exempla &
etera.

in poverty
and penance.

hym þat couaytes besyly for to lufe hym in whaym Angeþis
ȝernys for to be-halde. Angeþis euer sese, & euer þay ȝerne for
to see; and swa are þay fild, þat¹ þaire fillynge duse noghte
awaye þaire desyre,² and so þayre desyre duse² noghte awaye⁴
þaire fillynge. This es full Ioye, This es Endles³ Ioye, This es
glorious Ioye, þe whylke þe fylde vses⁴ lastandy with-owtten
noye; & if we vse⁵ it, we salt be fyllyde euer withowtten
lessyngc. Thare-fore, Ihesu, aþ salt Ioye þat lufes thi name. ⁸
Sothely þay salt Ioye nowe, be in-ȝettyng of grace, and in tym
to come be syghte of Ioye, and thare-fore þay salt Ioye⁶. For why
Ioy comes of lufe⁶. Thare-fore, he þat lufes noghte, he salt euer
mare be with-owtten Ioye. Thare-fore many wreches of þe 12
worlde, trowande þam to Ioye with Criste, salt sorowe with-
owtten ende. **And why?**⁷ For thay lufede noghte þe name
of Ihesu. ⁸ **What so ȝe doo,** if ȝe gyse aþ þat ȝe hafe vn-to þe
nedy, bot ȝe lufe þe name of Ihesu⁸, ȝe trauelle in vayne. Aþ 16
anely þay may Ioye in Ihesu þat lufes hym in þis lyfe; and thay
þat files⁹ þam with vices & venemous delittes, Na drede þat nc¹⁰
þay ere putt owte of Ioye. Also with aþ þat þe name of Ihesu
es helefull, fruytfull & glorious. þare-fore wha¹² salt haue hele²⁰
þat lufes it noghte, or wha¹³ salt bere þe frwyte be-fore Criste þat
has noghte the floure; and Ioye salt he noghte see That, Ioyeande
lufede noghte þe name of Ihesu. The wykkyde salt be doon
a-waye, þat he see noghte þe Ioye of God. Sothely þe ryghtwyse²⁴
sekys þe Ioye and þe lufe, and þay¹⁴ fynd it in Ihesu, whaym¹⁵ þay
lufede. I ȝede abowte be couaytyse¹⁶ of reches, and I fande
noghte Ihesu. I rane [be¹⁷] the wantonnes of flesche, and I fand
noghte Ihesu. I satt in companyes of worldly myrthe, and I²⁸
fand noghte Ihesu. In aþ thire I soglite Ihesu, bot I fand hym
noghte, For he lett me wyete by his grace þat he ne es funden
in þe lande of softly lyfande. Thare-fore I turnede by anothire
waye, and I rane a-bowte be pouerte, and I fande Ihesu, pure¹⁸ 32

¹ of. ² ² þat þeir desire do. ³ endynge. ⁴ qwilc þe fylde vysibul Ioyes.

⁵ vise. ⁶ for þei luf þi name. Sothly warñ þei lufd þei myghte not
Joy: & þei þat lufs mare sal Ioy: for qwi Ioy cummies of luf. ⁷ & þat.

⁸ þei. ⁹ sylles. ¹⁰ þat þei are. ¹¹ witte alle. ¹² qwo. ¹³ qwa.

¹⁴ may. ¹⁵ qwam. ¹⁶ about couaytys. ¹⁷ ran be þo wantones. ¹⁸ pore.

borne in þe worlde, laid in a crybe and lappid in clathis. I ȝode by sufferynge of werynes¹, and I fand Ihesu wery in þe way, turment with hu[n]gyre², thriste & calde, fild with repreues & blames.

4 I satt by myð ane, Fleande þe vanytes of þe worlde, and I fande Ihesu in deserte, fastande in þe monte, anely prayande. I rað by þe Payne of³ penaunce, and I fand Ihesu bowndeð, scourgede,

I fled the
world's vani-
ties, and
found Jesus
in the desert.

Gyffend galle to drynke, naylede to þe Crosse, hyngande in þe 8 Crosse and dyeand in þe Crosse. Thare-fore Ihesu es noghte fundeð in reches, bot in pouerte; noglite in delytes, bot in penance; noglite in wanton Ioyeynge, bot in bytter gretynge⁴; noglite emange many, bot in anelynes⁵. Sothely ane euyñ⁶ mane

12 syndis noglite Ihesu, for, þare he es, he sekes hym noghte. He enforces hym to seke Ihesu in þe Ioy of þe worlde, whare⁷ neuer he saft be fundeð. Sothely thare-fore þe nam of Ihesu es hele-
full⁸, & nedys by-houys be lufed of all couaytande saluacyone.

16 He conaytes wele hyst saluacyone þat kepis besly in hym þe name of Ihesu. Sothely I haue na wondyr if þe⁹ temptid fall þat puttes noglite þe name of Ihesu in lastande mynde. Sekerly may he or scho chese¹⁰ to lyfe anely, þat has choseñ þe name of Ihesu to 20 thaire¹¹ specyalle, For thare may na¹² wykked spryritte noye, þare Ihesu es mekyñ in mynde or is neuennyd¹³ in mouthe¹⁴, &c. Explicit.

The wicked
cannot find
Him nor
know Him.

All that
desire salvation
must love
His name.
Nofa lunc
istum passum.
[† Lf. 193 blk.]

[II. A Tale of Hampole's Temptation.]

Narracio.

A tale þat Richerde hermet¹⁵ [made].

24 **W**hen¹⁶ I had takeñ my syngulere purpos, & lefte þe seculere habyte, and I be-gane mare to serue God þan manð, it felle one a nyghte, als I lay in my ryste, in þe begyn-
nyng of my conuersyone, þare appered to me a full faire 28 ȝonge womane, þe whilke I had sene¹⁷ be-fore, & þe whilke¹⁸ luffed

Richard Her-
mit, in the be-
ginning of his
hermit's life, is
tempted by
an apparition
of a fair young
woman.

¹ scharpnesse. ² hungur. ³ &. ⁴ bot gretynge. ⁵ in alones.

⁶ iff. ⁷ qware. ⁸ helpful. ⁹ he. ¹⁰ he chese. ¹¹ hys.

¹² ne. ¹³ neuend. ¹⁴ per for it is to hald in my bysele þo name of ihesu.

¹⁵ In the Life of the Hermit (printed in Preface) it is said that this narration was found after his death—‘*in uno libello de suis opribus compilato.*’ In the Harleian MS. it is written as one with the foregoing, and without title. ¹⁶ Qwen. ¹⁷ qwilke I had lufd. ¹⁸ & sche.

me noght lytilt¹ in gude lufe. And wheñ² I had be-haldyn hyre, and I was wondyrde why³ scho com swa on nyghte in þe wyldyrnes, Sodanly, withowtyn any mare speche, scho laid hire be-syde me. And wheñ² þat I felyd hir thare, I dred þat scho⁴ sulde drawe me to Iueñ, and said þat I wald ryse⁴ & blyse vs in þe name of þe Haly Trynytee. And scho strenyde me so stalt-worthely þat I had no mouthe to speke, ne no hande to styrre; and wheñ² I sawe þat, I perceyuede wele þare was⁵ na womane, 8 bot þe deueñ in schappe of womañ. Thare-fore I turnede me to Gode⁶, & with my mynde I said, ‘A, Ihesu, how preeuous es thi blude!’ makand þe crosse with my fyngere in my breste: and aſſl faste scho wexe wayke, & sodanly aſſl was awaye. And 12 I thankked Gode þat delyuerd me; & sothely, fra þat tym furthe, I forced me for to luf Ihesu, and ay þe mare I profette in þe luf of Ihesu, þe⁶ swetter I fand it, & to þis daye⁷ it went noghte⁸ fra my mynde. Thare-fore, blysside be þe nam̄ of Ihesu¹⁶ in the worlde of worldes! Amen⁹—Amen—Amen!

He discovers
that it is the
fiend, and
vanquishes
him by
prayer, and
the Sign of
the Cross.

This leads
him to love
Jesus more
ardently.

Ihesu þe sone of þe glorious virgyne,
Now Lord hauie mercy one aſſl thyne!—Amen! Amen!—

Pur charite—Amen.

20

[Follow, 1. ‘A [Latin] prayere þat þe same Richerd hermet made, þt es beried at Hampulle,—*Deus noster refugium, O creator noster, &c.*; 2. ‘Ympnus quem composuit sanctus Ambrosyus, & est valde bonus,—Ihesu, 24 *nostra redempcio, amor & desiderium, &c.*; Then, on leaf 194,]

III.

De in-perfecta contricione.

[On lf. 194.]

Rycharde hermyte rherces a drefſuſt tale of vn-perfitte centrecyone þat a halymane Cesarius tellys in Ensample. 28
He says þat—

A ȝonge mane, a chanone at Parys, vn-chastely and delycously lysande, and full of many synnys, laye seke to þe dedo. He schrafe hym of his gret synnys, he hyghte to amende hym, He 32 rescheyuede þe sacrament of þe Autire, and Anoynte hym, and

¹ a litel. ² qwen. ³ I wondred qwy. ⁴ ryse vp.

⁵ ⁵ no woman þerfor I turned me to god. ⁶ þe omitted.

⁷ & fra þat day. ⁸ neuer. ⁹ The rest omitted.

The story of
the wicked
Canon of
Paris who
made imper-

swa he dyede. Tilt his grauynge it semyde als þe ayere gafe seruese. **E**ftyr a faa dayes, he apperyde tilt ane þat was famyliare tilt hym in hys lyfe, and sayde þat he was dampned, for þis 4 Enchesone: ‘Pope I ware,’ quod he, ‘schreuen, & hyghte to doo penance, Me waunteð verray contrayeyone, wythowtten þe whilke, aſt oþere thyngeſ avayles noghte. For-thy, if I hyghte to lefe my foli, my concyens sayde þat, if I lefede tham, 8 ȝet walde I hafe delyte in myn alde lyfe. And tilt þat my herte heldede mare, and bowghede, Thane to restreyne me fra aſt thoghtes þat I knewe agaynes Goddes wiſ. And for-thy I had na stabyn purpos in gude, na perfite contracyone, Whare- 12 fore sentence of dampnacyone Felle one me & wente agaynes mee.’

IV.

All-swa he reherces a-noþyre tale of verraye contreyone, þat þe same clerke † Cesarius says. He tellys [^{MS. clreke.}] þat—

16 A scolere at Pares had done many full synnys, þe whylke he hadde schame to schryfe hym of. At þe last, gret sorowe of herte ouercome his schame; and wheñ he was redy to schryfe hym tilt þe priore of þe Abbay of Saynte Victor, swa mekiñ contracyone was in his herte, Syghynge in his breste, Sobbynge in his throtte, þat he moghte noghte brynge a worde furthe. Thane the priore said tilt hym, ‘Gaa and wrytte thy synnes.’ He dyd swa, and come a-gayne to þe prioure, and gafe hym 24 þat he hadde wretyn, For ȝitt he myghte noghte schryfe hym with mouthe. The prioure saghe the synnys swa grette þat, thurgh lene of þe scolere, he schewede theyn to þe Abbotte, to hafe conceyle. The Abbotte tuke þat byñ þat þay warre 28 wretyn In, and lukede thare-one. He fande na thynge wretyn, and sayd to þe prioure, ‘What may here be redde, þare noghte es wretyn?’ That saghe þe prioure, & wondyrde gretly, & saide ‘Wyet ȝe þat his synnys here warre wretyn, & I redde thayn; 32 Bot now I see þat God has sene hys contracyone, & forgyfes hym aſt his synnes.’ þis þe Abbot & þe prioure tolde þe scolere, and he with gret Ioye thanked God.

The story of
the scholar of
Paris whose
great sins

were blotted
out from the
paper on
which they
were written.

V.

[On lf. 194.]

Moralia Richardi heremite de natura apis, vnde qualis apis argumentosa. ¶ Apis.

The three qualities of the bee—
(1) She is [† lf. 194 bk.] never idle.
(2) She weights herself by carrying earth when she flies.
(3) She keeps her wings clean and bright.
Thus righteous men are never idle.

And hold themselves vile and low and so avoid pride.
And keep the wings of their souls clean by clarity.
As the bees fight against those who would rob their honey, so should we against devils.
Earthly friends often an impediment to the divine life.

As some birds Arrestotiff fly well and some badly, so is it with men in the service of God.

The bee has thre kyndis. Ane es, þat scho es neuer ydill, and scho es noghte with thaym þat will noghte wyrke, 4 Bot castys þaym owte, and puttes thaym awaye. A-nothire es, þat when scho flies, scho takes erthe in hyr fette þat scho be noghte lyghtly ouer-heghede in the ayere of wynde. The thyrde es, þat scho kepes clene and bryghte hire winge, 8 Thus ryghtwyse men þat lufes God are never in ydillnes, For owthire þay ere in trauayle, prayand, or thynkande, or redande, or othere gude doande, or with takand ydill meil, and schewand thaym worthy to be put fra þe ryste of heueil, For they will 12 noghte trauayle. Here þay take erthe, þat es, þay halde þam selfe vile & erthely, that thay be noghte blawen with þe wynde of vanyte and of prude. Thay kepe thaire wynges clene, that es, þe twa commandementes of charyte þay fulfill in gud 16 coneyens, and thay hafe othyre vertus vnblynde with þe fylthe of syil and vnclene luste. **Aristotiff** sais þat þe bees are fechtande agaynes hym þat will drawe paire hony fra thaym; Swa sulde we do agaynes deuelis þat afforeses tham to reue fra 20 vs þe hony of poure lyfe & of grace. For many are þat neuer kane halde þe ordyre of lufe ynesche þaire frendys sybbe or Fremmede, Bot outhire þay lufe þaym ouer mekiff, or thay lufe þam ouer lyttiff, settand thaire thoghte vnyrgtwyse on 24 thaym, or þay lufe thaym ouer lyttiff, yf þay doo noghte all as þey wolde till þain. Swylke kane noghte fyghte for thaire hony, For-thy þe deuelle turnes it to wormes, and makes þeire saules ofte sythes full bitter in angwys and tene, and besynes of vayne 28 thoghtes, & oþer wreichidnes, For they are so heuy in erthely frenchype þat þay may noghte flee in-till þe lufe of Ihesu Criste, in þe wylke þay moghte wele for-gaa þe lufe of all creatures lyfande in erthe. Whare-fore, accordandly, **Arystotiff** sais þat 32 some fowhèles are of gude flyghyng, þat passes fra a land to a-nothire; Some are of ill flyghyng, for heuynes of body and

for þaire neste es noghte ferre fra þe erthe. Thus es it of thaym þat turns þam to Godes seruys,—Some are of gude flyeghyng, for thay flye fra.erthe to heuen, and rystes thaym 4 thare in thoghte, and are fedde in delite of Goddes lufe, and has thoghte of na lufe of þe worlde. Some are þat kan noghte flyghe fra þis lande, bot in þe waye late theyre herte ryste, and delyttes þaym in sere lufes of meid and womeid, als þay come & 8 gaa, nowe ane & nowe a-nothire. And in Ihesu Criste þay kan fynde na swettnes; Or if þay any tym fele oghte, it es swa lyttiff and swa schorte, for othire thoghtes þat are in thaym, þat it brynges thaym till na stabylnes. Or þay are lyke till a fowle 12 þat es callede 'strucyo' or storke, þat has wenges, and it may noghte flye, for charge of body. Swa þay hafe vndirstandyng, and fastes and wakes, and semes haly to mens syghte; bot thay may noghte flye to lufe and contemplacyone of God, þay are so 16 chargede wyth othyre affeceyons and othire vanytes. **Explicit.**

Some can find no sweetnes in Jesus Christ.

They are like the Stork that cannot fly for heaviness.

VI

De vita cuiusdam puelle incluse propter Amorem Christi.

[On lf. 194 bk.]

Alswa Heraclides þe clerke telles þat a maydeid forsuke 20 aþir Cete, and satte in a sepulcre, and tuke hir mete at a lyttiff hole, ten ȝere. Scho saghe neuer man ne womaid, ne þay hir face, Bot stode at a hole, and talde why scho was enclosede, And said þat "a ȝonge man was tempede of my fairehede; For-thy me warre leuere be, als lange als I lyfe, 24 in þis sepulcre, þan any sawle þat es made til þe lyknes of Gode, suld perichse by cause of me." And wheid men askede hire: how scho myghte swa lyffe, scho said, "fra the begynnynge of the day I gyfe me till praynge till forthe dayes; Thane 28 I wyrke with handes some thynge; and alswa I wyrke in thoghtes, by patryarkes, prophetes, apostilles, Martyrs and confessours, and by-haldes þaire Ioye. And aftyrwarde I take my mete. Wheid eueid commys, with gret Ioye I lufe my 32 lorde. The ende of my lyfe I habydde in gude hope and tholemodnes": & loo, swa perfly a womaid lyfede! Richard herymyte reherces þis tale in Ensampill.

A maiden shut herself [† lf. 195.] in a sepulchre to prevent a man sinning by loving her.

She spent her days in prayer, in thoughts of martyrs, &c.,

and awaited death in hope.

[Follow, two short Latin pieces; 1. **Richardus heremyta**—*Meliora sunt verbera tua vino*, &c. 2. **Item**, *inferius idem Richardus*,—*O quam delectabile gaudium et delicatum solacium amare Dei filium*, &c. ; then, on leaf 195 back,]

4

VII.

[† Lf. 195 b.^{ck.}] + **A notabili Tretys off the ten Comandementys, Drawen by Richerde, the hermyte off Hampul.**

¶ I.
The first Com-
mandment.

Forbids
witchcraft,
sorcery,
divining,
and
astrology.

Men may
reverence
holy crosses
and images.

¶ ii.
The second
Command-
ment (third
in Decalogue).
Forbids vain
and wicked
oaths.

The fyreste comandement es 'Thy Lorde God þou sall loute, and til Hym anely þou sall serue.' In this comandement 8 es forboden aff mawmetryse, aff wycheraste and charemynge, the wylke may do na remedy till any seknes of man, woman, or beste, For þay erre þe snarrys of þe deuelle, by þe whilke he afforces hym to dyssayue mankynde. Alswa in þis 12 commandemente es forbodyn to gyffe trouthe till socerye or till dyuynynges by sternys, or by dremys, or by any swylke thynges. Astronomyenes by-haldest þe daye and þe hour, and þe poynte þat man es borne In, and vndyr whylke syngne he es borne, 16 and þe poynte þat he begynnes to be In; and by þire syngnes and oþer, þay saye þat þay say that sall be-salld þe man aftyrwarde; Bot theyre errore es reproffede of haly doctours. Haly crosses meid sall lowte, For thay are in syngne of Cryste 20 erucyfiede. To ymages es þe louyng þat es till thaym of whaym þaire are þe ymages, For þat Entent anely þaire are for to lowte.

The tothire comandement es 'þou sall noghite take þe name 24 of God in vayne.' Here is forbodeyn athe with-owtten chesoñ. He þat neuenes God & sweris fals, dispyses [s] God. In thre maners mane may syñ in swerynge; That es, if he swere agayne his concyence, or if he swere be Cryste wondes or blude, 28 That es euermare gret syñ, þose it be sothe þat he sweris, For it sounes in irreu[er]ence of Ihesu Cryste. Also if he com agaynes his athe, noght fulfilland þat he has sworne. The nam

of Gode es takyd in vayne one many maners: with herte, with mouthe, with werke. With herte, takes false crystyd meid it in vayne, þat rescheyues þe sacrament with-owtten grace in sawle.

4 With mouthe es it tane in vayne, with al thes brekyng, of new prechynge þat es vanyte and vndevocyon; prayere, when we honour God with oure lyppys, and oure hertys erre ferre fra Hym. With werke, ypotrusses takes Goddes nam in vayne, For they 8 feyne god dede with-owtten, and þey erre with-owtten charyte and vertue and force of sawle to stand agayne all styrrynges.

The thirde commandement es 'Vmbethynke the þat thou halowe þi halydaye.' This commandement may be takyd in thre 12 maneres. Firste generally, þat we sesse of all vyces þat lettys deuocyon to God in prayenge and thynkyng. The thyrde¹ es specyall, als in contemplatyf meid þat departis þaym fra all worldly thynges, swa þat þey hally gyfe þaym till God. The 16 fyriste manere es nedful vs to do; The tothire we awe to do; The thirde es perfeccyone. For thi, one þe halydaye, men awe, als God byddys, to lefe all syd, and do na werke þat lettis thaym to gyffe þaire herte to God, thatt þay halowe þe daye 20 in ryst, and deuocyon, and dedys of charyte.

The ferthe comandement es 'Honoure thy fadyre and pi modyre.' That es, in twa thynges, þat es, bodyly and gastely. Bodyly, in sustenance, þat þay be helpede and sustaynede in þaire 24 elde, and when þay are vnymyghty of þaym selfe. Gastely, in reuerence and bouxomnes, þat þay say to þam na wordes of myssawe, ne vnhoneste, ne of displesance, vnauyssedly, Bot serue þam mekely, and gladly and lawlyly, þat þay may wyd þat 28 Godde hyghte to swylke barnes þat es laude of lyghte. And if þay be dede, thaym awe to helpe þaire sawles with almous dedes and prayers.

The fifte commandement + es, þat 'thow slaa na man, nowthire 32 with assente, ne with werke, ne with worde or fauour.' And also here es forbodeyn vn-ryghtewyse hurtyng of any persoyn. Thay are slaers gastely, þat will noghfe feede þe pouer in nede, and þat defames men, and þat confoundes Innocentys.

The name of God taken in vain in many manners.

New preaching, formal prayer, and hypocrisy.

¶ iii*.
The third (fourth) Commandment. Its general meaning. Special meaning for contemplative men.

¶ iiiij*.
The fourth (fifth) Commandment. Duty to parents bodily and ghostly.

If they are dead their souls must be helped by alms-deeds.

¶ v*.
[¶ Lf. 196.] The fifth (sixth) Commandment. Spiritual murderers.

¹ The second, or 'tothire,' is omitted.

vij.
The sixth(7th)
Command-
ment.
Forbids all
manner of
pollution.

The sexte commandement es, ‘Thow salt be na lichoure’; þat es, thow salt haue na man or woman. Bot þat þou has takeñ in fourme of Haly Kyrke. Alswa here es forbodeñ all maner of wilfull pollusyone procurede one any maner agaynes kyndly oys 4 or oþer-gates.

viii.
The seventh
(eighth) Com-
mandment.

All cheating
and impos-
ture forbid-
den.

The seuende commandement, es ‘Thow salt noghte do na thyfste.’ In the whylke es forbodeñ all manere of withdraweyng of oþer meiñ thynges wrangwysely, agaynes þaire 8 wylf þat aglte it, Bot if it ware in tyme of maste nede, when all thynges erre comone. Also here es forbodeñ gillary of wegliche or of tale, or of mett or of mesure, or thorow okyre, or violence, or dred, als bedefis or foresters duse, and mynystyrs of þe 12 kynge, or thurgh extorcyone, als lordes duse.

viiiij.
The eighth
(ninth) Com-
mandment.

All lying is
not deadly
sin.

The aughteñ commandement es, that ‘thow salt noghte bere false wyttnes agaynes thi neghþeþoure,’ als in assys, or cause of matremoyne. And also lynges ere forbodeñ in þis commandement, and forswerryng. Bot all lynges are noghte dedly syn, bot if þay noye till som man bodily or gastely.

ix.
The ninth
(part of tenth)
Command-
ment.
Our neigh-
bour's goods
not to be
wrongly co-
veted.

The nynde commandement es, ‘Thow salt noghte couayte þe hous or oþer thynge mobiñ or in-mobiñ of þi neghþeþour with 20 wrange,’ ne þou salt noghte hald oþer mens gude if þou may ȝelde thaym, elles þi penance saues þe noghte.

x.
The tenth
(part) Com-
mandment.
We ought to
love our
neighbour as
ourselves.

The tend commandement es, ‘Thow salt noghte couayte þi neghþeþour wyfþe, ne his seruande, ne his maydeñ, ne mobyfis 24 of his.’ He lufes God þat kepis thire commandementes for lufe. His neghþeþour hym awe to lufe als hym selfe, þat es, till þe same gude þat he lufes hym-selfe to, na thynge till iff; and þat he lufe his neghþeþour saule mare þan his body, or any gude 28 of þe worlde, & cetera. Explicit.

VIII.

Item, Idem de septem donis *Spiritus Sancti.*

Also of the gyftes of the Haly Gaste.

[On Lf. 196.]

¶ seuen gyftes of þe Haly Gaste þat ere gyfeñ to men and
 4 wymmeñ þat er ordayneðe to þe Ioye of heueñ, and ledys
 thaire lyfe in this worlde reghtwysely:—Thire are thay,
 Wysdom, Vndyrstandynge, Counsayle, Strenghe, Con-
 nynge, Pete, The drede of God. Begynñ we at Consaile, for
 8 þare-of es myster at the begynnyng of oure werkes, þat vs
 myslyke noghte aftyrwaerde. With thire seuen gyftes þe Haly
 Gaste teches sere meñ serely. ¶ Consaile es doyng awaye of
 12 worldes reeches, and of all delytes of all thynges þat mane may
 be tagyld with in thoghite or dede, and þat withdrawyng
 iñ contemplacyone of Gode. ¶ Vndyrstandynge es to knawewhate
 es to doo and whate es to lese, and þat that salt be gyffed, to
 16 gyffe it to thaym þat has nede, noghte iñ oþer þat has na
 myster. ¶ Wysedome es forgetynge of erthely thynges, and
 thyngynge of heuen, with discreccyone of all meñ dedys. In þis
 gyfte schynes contemplacyone, þat es, Saynt Austyn says,
 20 A gastely dede of fleschely Affeccyones thurgh þe Ioye of
 Araysede thoghte. ¶ Strenghe es lastynge to fulliñ gude pur-
 pose, þat be noghte lefte for wele ne for waa. ¶ Pete es, þat a man
 be mylde, and gaynesay noghte haly writte wherñ it smyttes his
 24 synnys, whethire he vndyrstand it or noghte, Bot in all his
 myghte purge he þe vilte of syn in hym and oþer. ¶ Connynge
 es, þat makes a man of gude, noghte ruysand hym of his regh-
 28 wysnes, bot sorowand of his synnys, and þat man gedyrs erthely
 gude anely to the honour of God, and prow to oþer meñ þan
 hym-selfe. ¶ The drede of God es, þat we turne noghte Agayne
 iñ oure syn thurgh any iñ eggynge. And þat es drede perfite
 in vs, and gastely, When we drede to wrethe God in þe leste syn
 þat we kañ knawe, and flesse it als venyñ. **Explicit.**

The seven
gifts of the
Holy Ghost.I. *Conseil*,
which is the
taking up the
contempla-
tive life.ij. *Under-
standing*,
which teaches
us how to dis-
tribute to the
needy,
iiiij. *Wisdom*,
which makes
us think of
Heaven,
Austyn.[† Lf. 196 bk.]
iij. *Strength*,
which is sted-
fastness in
good purpose.v. *Pity*,
which makes
a man humble
to receive the
teaching of
Holy Writ.viij. *Cunning*,
which makes
a man peni-
tent and char-
itable.vij. *The fear*
of God, which
makes us fear
to sin.

[On lf. 196 b. k.]

IX.

Item, idem de dilectacione in Deo.

Also of þe same,
delyte and ȝernyng of Gode.

Ihesus, Marie filius, sit michi clemens & propecius! Amen! 4

What delight
in God is.

Gernyng and delite of Ihesu Criste, þat has na thying of worldes thoghtes, es wondyrfull pure, haly, and faste; and when a man felis hym in þat degré, than es a man Circumsyseðe gastely. When aþ oþer besynes and affeccyons 8 and thoghtes are drawen away owte of his saule That he may hafe ryste in Goddes lufe, with-owttein tagillynge of oþer thynges.

Its wonderful
power.

¶ The delyte es wondirfull. It es sa heghe þat na thoghte may reche þar-to to bryng it douȝ. ¶ It es pure, when it es noghte 12 blendid with na thynge þat es contrayrie thare-to. ¶ And it es faste, when it es clene and stabif, delitande by it-selfe. ¶ Thre thynges makes delite in Gode heghe. Ane es, restreynyng of fleschely luste in compleccionne. Anoþer es, restreynyng or 16 repressyng of ill styrrynge and of temptacione in wiȝ. The thirde es, kepyng or hegheynge of þe herte in lyghtenyng of þe Halygaste, þat haldis his herte vpe fra aþ erthely thoghtes, þat he sette nane obstakilf at the comynge of Criste in-till hym. 20

Three things
which in-
crease delight
in God.

¶ Ilkane þat couaytes endles hele, Be he besy nyghte and daye to fulfif þis lare, or elles to Cristeȝ lufe he may noghte wynen; For it es heghe, and aþ þat it duellis in, it lyftes abowen layery lustes and vile couaytes, and abowen aþ affeccyouns and thoghtes of 24 any bodily thynge. Twa thynges makes oure delyte pure. Ane es, teruyng of sensualite to the skyf. For, when any es tornede to delite of hys fyve wittes, alsonne vnclemnes entyrs into his saule. Anoþer es, þat þe skyfmekely be vssede in gastely 28 thynges, als in medytacyons, and orysouns, and lukynge in haly bukes. For-thy þe delyte þat has noghte of vnordaynde styrrynge, and mekely has styrrynge in Criste, and in whilke þe sensualyte es tourned to þe skyf, aþ sette and eysede tyf 32 God, makys a mans saule in ryste & sekernes, and ay to dueñ in

Two things
which make
this delight
pure.

gude hope, & to be payede with all Godis sandes with-owttein
gruchyng or heuynese of thoghte, & cetera. **Explicit.**

Explicit carmen. Qui scripsit, sit benedictus! Amen!

⁴ + **Incipit Speculum Sancti Edmundi Cantuarensis** [† Leaf 197.]
Archipiscopi in Anglicis.

Here begynnys The Myrrour of Seynt Edmonde þe
Ersebechop of Canterburye. [Not printed here.]

X.

⁸ [The Anehede of Godd with mannis saule.]¹

[On lf. 219
bk.]

The Union of
God with
man's Soul is
the highest
perfection.

¹² **D**ere Frende, wit þou wele þat þe ende and þe soueraynte
of perfeccione standes in a verray anehede of Godd
and of manes saule by perfyte charyte. This Ende
þan es verrayly made, whene þe myghtes of þe saule
er refourmede by grace to þe dignyte and þe state of þe
firste condicione, þat es, whene þe mynde es stablede
sadely, with-owttein + changyng and vagacyone, in Godd and ^[† lf. 220.]
¹⁶ gastely thynges, and when the resone es eleryde fra all worldly
& fleschely behaldynges and Imagycyones, fygours and fantasyes
of creatures, and es illumenede with grace for to be-halde
Godde and gastely thynges, and whein þe will and þe affeccyond
²⁰ es purfyfiede and clensede fra all fleschely lustes, kyndely and
werldly lufe, and es enflawmede with brennande lufe of þe Haly
Gaste. Bot þis wondirfull anehede may noghte be fulfilledle
perfyctly, contenually, ne hally in þis lyfe, for corrupeyond of þe
²⁴ flesche, Bot anely in þe blysse of heuein. Neuer-þe-lattere, þe
nerre þat a saule in þis presente lyfe may come to þis anehede,
þe mare perfite it es, For [þe mare] þat it es refourmede by grace
tiff þe ymage and þe lyknes of his creatoure here one þis manere
²⁸ wyse, þe more Ioy and blysse saff it hafe in heuein. Oure Lorde
Godd es ane Endlesbeyng with-owttein chaungyng, All-myghty
with-owttein faylyng, Souerayne wysdome, lyghte, sofastenes
with-owttein errorre or myrknes; Souerayne gudnes, lufe, Pees

This Union
may not be
fully reached
in this life.

The nature of
God.

The nearer a
soul can be

¹ This treatise, which is without heading in the MS., was ascribed to Richard Rolle by Sir F. Madden when he examined the Thornton MS. in 1835.

brought to
this nature
the higher its
advance.

The comfort
a soul thus
gains.

The fleshly
nature made
to minister to
its delight.

For this the
dignity of the
soul is shown.
[↑ Lf. 220 bk.]

and swetnes; þan, þe mare þat a saule es Anehede, festened, con-fourmede & Ioynde to oure Lorde Godd, þe mare stabill it es & myghty, þe mare wysse & clerc, Gude, peyseble, luffande, and mare vertuous; and so it es mare perfite. For a saule þat 4 haues, by grace of Ihesu, and lange trauayle of bodyly & gastely exercyse, ouercommeð and dystroyede concupyscens and passiouns, and vnskilwyse styrrynges with-in it-selfe, and with-owttein in þe sensnalite, and es clede¹ in vertus,—as in mekenes and 8 myldnes, in pacyence, in sothefastnes, in gastely strenghe and ryghtewisenes, in contynence, in wysdom, in trouthe, hope, and charyte,—þan es it made perfite als it may be in þis lyfe. Mekill comforthe it reschayues of oure Lorde, noȝte anely inwardly in 12 his preue substance, be þe vertu of þe anehede to oure Lorde, þat lyes in knaweynge and lufyng of Godd, in lyghte of gastely brymynge of hym, in transfourmyng of þe saule in þe Godhede, Bot also in many oþer comforthes, & Sanours, swettnes, and 16 wondirfull felynges one sere maners. Aftir oure Lorde vouches safe to vesete his creatours here in erthe, and eftyre þe saule profytes and waxes in charyte, Some saule (by vertue of charyte þat Godd gyffes it) es so clensed, þat all creatures, in all þat he heris 20 or sese, or felis by any of his wittes, turnes hym till comforthe and gladnes; and þe sensualite receyues newe savour and swetnes in all creatures. And righte als before, þe lykynges in þe sensualite ware fleschely, vayne, and vecyous, for þe Payne of þe orygynal 24 syn, righte so nowe þay ere made gastely, and clene, with-owttein bitternes and bytyng of coneyence. And þis es þe gudnes of oure Lorde, þat sen þe saule es puneschede in the sensualite, and þe flesche es partynere of þe Payne, That eftirwarde þe saule be 28 comforthede in hir sensualite, and þe flesche be felawe of þe Ioye and comforthe with þe saule, noghte fleschely, bot gastely, als he was felawe in tribulacione and Payne. þis es þe fredom & þe lordchipe, & dygnyte and þe wyrchipe, þat a manes saule hase ouer 32 all creatures; The whylke dygnyte he may receyue by grace here, þat ilk a creature sauoure to hym als it es, and þat es, when by grace he sese, or he heres, or he felys anely Godd in all creatures.

¹ *Stain in MS.*

One þis maner wyse a saule es made gastely in þe sensualite by abowndance of charite þat es in þe substance of the saule. Also oure Lorde comforthes a saule by Aungeflis sange. Bot what þat 4 sange es, it may noghte [be] dyscryuede be no bodyly lyknes, for it es gastely, and abownd aff manere of ymagynacyone and mans resoun. It may be perceyuede and felide in a saule, bot it may noghte be spokeñ. Neuer-þe-lattere, I speke þare-of to þe als 8 me thynke. When a saule es purfyede by þe lufe of Godd,

Illumynede by wyesdom, stabled by myghte of Godd, Than es þe eghe of þe saule opyned to be-halde gastely thynges, as virtus, Aungeflis, and haly saules, and heuenly thynges. Thane es þe saule 12 abit, by cause of clennes, to fele þe toucheynge, þe spekyng of gude Aungeflis. This touchyng and spekyng es gastely, noghte bodyly: For wheñ þe saule es lyftede and raysede owte of the sensualyte, and owte of mynde of any erthely thynges, Thañ in 16 gret feruoure of lufe and lyghte of Godd, if oure Lorde vrouchesafe, þe saule may here & fele heuenly sowuñ, made by þe presence of Aungells in louynge of Godd. Noghte þat þis sange of Aungeflis es souerayne Ioy of þe saule, Bot a defference þat es 20 by-twix a manes saule in flesche and ane Aungelle, be-cause of vnclennes. A saule may neghite here it, bot by rauyschynge in lufe, and nedis for to be purysiede full clene, and fullfillide of mekyñ charyte, are it ware abyñ for to here heuenly sowuñ.

24 For þe souerayne and þe Escencyalle Ioy es in þe lufe of Godd by hym-selfe and for hym-selfe, and þe secundarye es in comonyng and byhaldynge of Aungeflis and gastely creaturs. For, ryghte as a saule, in vndirstandyng of gastely thynges, es of ofte sythes 28 touched and kennede thurgh the bodyly ymagynacyone, by wyrkyng of Aungeflis (as Ezechicelle þe profete sawe in bodily ymagynacyonze þe sothefastnes of Goddes preuates), Righte so, in þe lufe of Godd, a saule, be þe presence of Aungelles, es raueschede owte 32 of aff mynde of erthely and fleschely thynges in-to a heuenly Ioye, to here Aungells saunge and heuenly sowuñ, estir þat þe charite es mare or lesse. Nowe thañ, thynke me, þat þer may no saule fele verreyly Aungells sange ne heuenly sowuñ, bot it be in perfite 36 charite. And noghte for-thi aff þat are in perfite charyte ne

Also our Lord
comforts a
soul by angels'
song.

This cannot
be fully de-
scribed, but I
will speak of
it as I think.

The way to
hear it is by
an excess of
love.

And not all
those who are
in perfect
charity can
hear it.

Our Lord
knows the
soul that for
burning
love is worthy
to hear angels'
song.

† Lf. 221.]

Some are de-
ceived by
their own
imagination
in this matter.

And are
under delin-
sions arising
from physical
causes.

This is the
craft of the
Devil.

hase noghte feylde it, Bot anely þat saule þat es purede in þe
fyre of lufe of Godd, þat aſt erthely sauoure es brynte owte of it,
and aſt menes lettande be-twix þe saule and þe clemnes of Angelis
es brokeñ and put awaye fra it. þan sothely may he synge a 4
newe sange, and sothely may he here a blyſfull heuenly sowi
and Aungells sange, with-owttein dessayte or feynynge. Oure
Lorde wate whare þat saule es þat, for abowndance of brynnande
lufe, es worthi to here Aungells sange. Wha-so þan will here 8
Aungells sange, and noghte be dyſsaynede by feynynge, † ne by
ymagynacyone of hymſelfe, ne by illusyone of þe Enemy, hym
behones hafe perfite charite, and þat es, when aſt vayne lufe and
drede, vayne Joy and sorowe, es casteñ owte of þe herte, þat he 12
lufes na thynge bot Godd, ne dredis na thynge bot Godd, ne
Joyes ne sorowes na thynge bot in Godd, or of Godd. Who-so
myghte, by þe grace of Godd, go þis way, he sulde noghte erre.

Neuer-þe-lattere som̄ meī ere disceyued by þaire awen̄ ymagynacyon̄, or by illueyōñ of þe Enemy in þis matere. Som̄ maiñ, when̄ he hase lange trauelde bodily and gastely in dystroyng of
synnes and getynge of vertus, and perauenture hase getyn̄
by grace a somdele ryste, and a clerete in coneyence, onone he 20
leues prayers, redyngs of haly writte, and medytacions of þe
passione of Criste, and þe mynde of his wreichidnes, and, are
he be callede of Godd, he gedrys his wittys by violence to seke
and to be-halde heuenly thynghes, are his eghe be made gastely 24
by grace, and ouertrauells by ymagynacion̄ his wittes, and by
vndiscrete trauellynge turnes þe braynes in his heuede, and for-
brekes þe myghtes and þe wittes of þe saule and of þe body; and
þaiñ, for febilnes of þe brayne, hym thynkes þat he heres woundir- 28
full sownes and sanges, and þat es no thynge eſſ bot a fantasie
caused of trubbllyng of þe brayne, as a maiñ þat es in a frensyne,
hym thynkes þat he herys or sese þat na noþer man duse, and aſt
es bot vanyte and fantasie of þe heued; or elles by wyrkyng of 32
þe enemy þat fenys swylke sowune in h[is her]lynge. For if a maiñ
hase any presumptione in his fantasies and in his wyrkyng, and
þare-be falles in-to vndiscrete ymagynacyone, as it ware a frensyne,
and es noghte kennede ne rewlede of grace, ne conforthede by 36

gastely strenghe, þe deuþle entirs þan by fals illumynaeyors, and fals sownnes and swetnes, and dyssaues a mans saule. And of þis false grounde sprynges eircurſ and herysyes, false prophesyſ, 4 presumpcyons and false rusynngs, Blasphemys, and selandiynges, and many oþer meschefes. And þare-fore, if þou se any man
 And no true
 hearing of
 angels' song.
 gasteſ ſtoupede Falles in any of þisſ ſynnes, and þisſ diſſaytes, or in frenſyes, wit þou wele þat he herde neuer ne felide Aungells
 8 ſange, ne heuenly ſowne. For ſotheſy, he þat verreyly heres Aungells ſange, he es made ſo wyſe þat he ſall neuer erre by fantasye, ne by indiscrecyon, ne by no ſleghthe of þe deuþle. Also ſom̄ men felis in theiſ herteſ as it ware a gasteſ ſowne and
 12 ſwete ſanges of dynuerſe maners, and þisſ es commonly gude, and ſomtyme it may turne tyll diſſayte. þisſ ſowne es felide one þisſ wyſe. Some man̄ ſettis þe thoghte of hiſ herte anely in þe name of Ihesu, and ſtedfaſtly haldis it þare-to; and in ſchorte
 16 tyll hym thynkes that þat name turnes hym till gret comforthe and swetnes, and hym thynkes þat þe name ſowunes in hiſ herte delitabliy, as it were a ſaunge, and þe vertu of þisſ likynge es ſo myghty, þat it drawes in all þe wittes of þe ſaule þare-to. Who-
 20 ſo may fele þisſ ſownme and þisſ ſwetnes verrayly in hiſ herte, wite he wiele þat it es of Godd; and als lange als he es meke, he ſall noghthe be diſſayuede. Bot þisſ es noghthe Aungells ſange, bot it es a ſaunge of þe ſaule, le vertu of þe name, and by touchyng of
 24 þe gude Aungells. For when a ſaule + offers it to Ihesu trewly & mekely, puttande all his traiste and his desyre in hym, and besily kepis in hiſ mynde, Oure Lorde Ihesu, whene he wil, puris þe affeccione of þe ſaule, and fillis it & ſedis it with
 28 ſwetnes of hymſelfe, and makes hiſ name in þe felyng of þe ſaule as hony, and as ſange, and as any thynge þat es delitabli. So þat it lykes þe ſaule euer mare for to cry 'Ihesu, Ihesu'; and noghthe anely he hase comforthe in þisſ, bot also in psalmes¹ and
 32 ympnes, and antymns of Haly Kyrke, þat þe herte ſynges þan̄ ſwetely, deuotly, and frely, with-owtten any trauelle of þe ſaule, or bitternes, in þe ſame tyll, and note; þat Haly Kyrke vſes. This es þe gude and of þe gyſte of Godd; For þe ſubſtance of þisſ

Other deluſions that may arise in the mind.

Danger arſing from an intense devoſion to the name of Jesus.

Difference be-
 tween angels'
 ſong and the
 ſongs of the
 Lord.
 [† Lſ. 221 b.1]

¹ MS. ſpalmeſ.

Danger from
vain-glory.

felyngelyes in þe lufe of Ihesu, whilke es fedde and lyghtenede by swilke maner of sanges. Neuer-þe-lattere, in þis maner felyngelyes may be disceyuede by vayne glorie, noghte in þat tynþ þat þe affeccionþ synges to Thesu and loues Thesu 4 in swetnes of hym, bot eftyrwarde, whan it cessest, & þe herte kelis of loue of Ihesu, Thaþ entyrs in vayne glorie. Also sum maþ es dessayuede on þis wyse. He heris wele say þat it es gude to haue Ihesu in his mynde, or any oþer gude worde of 8 Godd, and þaþ he streynes his herte myghtly to þat name, and by acostoiþ he base it nerehande alway in his mynde. Noghte for-thi he felis nouþer þare-by, in his affeccyonne, swetnes, ne lighte of knawynge in his resouñ, bot anely a nakede mynde of 12 Godd or of Ihesu, or of Mary, or of any oþer gude worde. Here may be disceyete, noghte for it es iþ to hafe Thesu in mynde on þis wyse, Bot if he [think a thinge] and this mynde, þat es anely his aweiþ wyrkyng by custonþ, halde it a specyalle vesytacyonþ of 16 oure Lorde, and thynke it mare þaþ it es. For, wite þou wele, þat a nakede mynde or a nakede ymagycionþ of Ihesu or of any gasteþ thyng, with-owtten swetnes of lufe in þe affeccionþ, or with-owtten lyghte of knawynge in resouñ, es bot a blyndnes, 20 and a waye to dessayte, if a man halde it in his aweiþ mare þaþ it es. Thare-fore I halde it sekyre þat he be meke in his aweiþ felyngelyes, and halde þis mynde in regarde noghte, iþ he mowe, he custonþ and vsynge of þis mynde, fele þe fyre of lufe in his affeccionþ, and þe lyghte of knawynge in his resouñ. Loo ! I haue tolde þe in þis mater a lyttill as me thynke ; noghte affermande þat þis suffisches, ne þat þis es þe sothefastnes in þis mater. Bot if þe thynke it oþer-wyse, or elles any oþer manþ sauour by grace 28 þe contrarye here-to, I leue þe saying, and gyfe stede to hym. It sufficeth to me for to lyffe in trouthe princypally, and noghte in felyngelyes.

[Follows, on *Ilf. 222, a Poem :*

32

þi Ioy be ilke a dele to serue thi Godd to paye . . .

ends : Thow saff hym se with eghe

And come to Criste thi frende.]

Explicit, &c.

36

This is no-
thing but
blindness and
folly.

Our safety
lies in hu-
mility.

These are my
views, though
others may be
able to say
more.

XI.

[ACTIVE AND CONTEMPLATIVE LIFE¹.]

†[b Rethirne and susteryne bodely and goostely, two maner of states ther bene in holychirch, be the which cristensoules plesynd God and gettyn hem the blisse of heven, the one is 4 bodily, and the other is gostely. Bodely wirkynge longith principally to worldely men or women, the which haunteyn leuefully worldely goodes, and wilfully vsen worldely besyness. Also itt longith to aff yonge begynnynge men, which come newe s oute of worldely synnes to the seruyce of God, forto make hem able to goostely wyrkynges, and forto breke downe the vnbuxomnes of the body be skift, And swich bodely wyrkynges that itt myght be souple and redy, and not moch contrarious 12 to the spirite in gostely wyrkyng. For, as seynt Poule seith, as women was maade for man, and not man for women, Ryght so bodely wyrkyngis was maade for goostely, and not gostely for bodely. Bodely wyrkyngis goth before, and gostely comyth aftir, 16 so seith seynt Poule,

Non quod prius spirituale, sed quod prius animale, deinde spirituale.

[† *Lf. 59.*
The two states
in Holy
Church,
bodily and
ghostly.

[Bibl. Reg.
17. C. xviii.]

The Ghostly
state the
highest.

¹ The Lincoln manuscript of this treatise being imperfect, the beginning, to p. 27, line 29, is supplied from a British Museum MS. (Bibl. Reg. 17. C. xviii.). This, as will be observed, is in a different dialect from the Thornton MS., being more modern, and according to Mr. Morris's test of the verbal plurals, of Midland dialect. There is also a MS. of the treatise in Cambridge University Library, which differs in dialect from both the above, and appears to be of still later date. We give a sentence from each by way of comparison of the spelling:—

THORNTON.

meñ þat ware in prelacye and oþer also þat ware haly temperalle meñ had full charite in affeccione with-in and also in wirkynge with-owtten.

B. M.

men that were in pre-laci and oþir also that were haly tempereñ meñ had full cherite with affec-tion with-in and also in wirkynge with-outen.

CAMBRIDGE.

men þat wern in pre-lacie and oþere also þat wern temporal men hadde ful charite in affectioun with-inne and also in werkynge with-outen.

Bibl. Reg.
• C. xviii.]

The Ghostly
state not
easily
reached.

[† Lf. 59 bk.]

We must wait
and work.

What bodily
working is.

These works
are pleasing
to God.

And a neces-
sary foun-
dation for spiri-
tual advan-
tage.

g Ostely werke comyth not firste; but firste comyth bodey
werke that is doone by the body, and sithen comyth gostely
aftir; and this is the cause why itt behouyth the to be so, for
we are borne in synne and in corrupcion of the flessh, by the 4
which we be so blyndet and so ouerhaide, that we haue nethir
the gostely knowyng of God by light of vndirstondynge, ne
gostely felyng of hym by clene desire of lovyng. And for thi
we mowe not sodenly stir oute of this mirke pitte of this flesshly 8
corrupcion into that gostely light. For we may not suffre † itt
ne bere itt for sekernes of oure silfe, no more than we may with
oure bodey¹ eene, when þei be sore, beholde the light of the sonne.

And therfor we muste abide, and wirke be processe of tyme. 12

Firste bi bodily werkis besili, vnto we be discharged of this
hevy birthen of synne, þe which lettith vs fro goostely
wirkyng, And tiff oure soule be somewhat clensid from gret
outewarde synnes, and abiled to gostely werke. By this bodey 16
wirkyng that I speake of, may þou vndirstonde all maner of
goode werke that thi soule doth by þe wittes and the membres
of thi bodi vnto thi silfe,—as in fastynge, wakeynge, and in
refreynyng of thi flesshly lustis, be oþir pennance doyng,—or 20
to thine even cristen, by fulfyllyng of the dedis of mercy bodili
or gostely, or vnto God, by suffryng of all maner bodey mischeves
for the loue of rightwisnes. And thees werkis doone in trouþ
by charite pleysyn God, with-out the which þei be noght. Than 24
who-so desirith forto be occupied gostely, hit is sekir and
profitable to hym that he be firste well assaide a longe tyme
in this bodey¹ wirkyng, for thies bodey dedis ar tokyne and
shewynge of morale vertues, with-oute which a soule is not 28
able forto werke gostely. Breke downe firste pride in bodey
beryng, and also with-in thi herte, thynkyng, boostynge, and
prikkyng and preysynge of thi silfe and of thi dedis, pre-
sumyng of thi silfe, and veynlyng of thi silfe, of eny thynge 32
that God hath sent the, bodili or gostely. Breke downe also
envy and Ire ayene even cristen, wheþer he be riche or
pore, goode or² badde, that þou hate hym not, ne haue

¹ MS. bodey.

² MS. of.

disdeyne of hym wilfully, + nethir in worde, ne in dede. Alſo
breke doune Couatise or worldely goode, þat þou (for holdynge
or getynge or sauynge of itt) offende not thi conscience, ne breke

[† Lf. 60.]
[Bibl. Reg.
17. C. xviii.]

4 not charite to God and to thi even cristen, for loue of no
worldely gode, but that þou getiste to kepe itt and to spened
itt with-oute loue or vaynlykyng of itt, as reson askith, in
worship of God, and helpe of thyne evyn cristyn. Breke
8 doune also, as þou may, fleschely likynges, ofer in accidie or in
bodili ease, or glotonie, or licherye; and þan, whan þou haste be
weſt traualled and wele assaide in alſt swich bodily werkes,
than may þou bi grace ordeyne the to goostely wirkynge.

When well
exercised in
bodily good
works you
may advance
to spiritual
works.

12 Grace and the goodenes of oure lorde Ihesu Criste that he
hath shewed to the,—in with-drawynge of thyne herte fro luste
and from likynges of worldely vanite, and vſe of fleschly synnes
and in the turnynge of thi will enterely to his seruyce and his

16 plesaunce,—bryngith into my herte much mater to loue hym in
his mercy. And also itt sterith me gretely to strength the in thi
goode purpos and thi wirkynge that þou haste begon, forto
bryngit to a goode ende, if that I coude, and principally for

20 God, and sithen for tendir affeccion of loue which þou haste to
me, Thoffe I be a wrech and vnworthi. I knowe well the
desire of thi herte, that þou desiriste gretely to serue oure Lorde
by goostely occupacion, and holy, with-oute lettyng or strobil-
24 lyng of worldely besynes, þat þou myght com by grace to more
knowynge and gostely felyng of God, and of gostely thyngis.

This desire is goode, as I hope, and of God, for itt is sente vnto
† hym specially. Nevirtheles itt is to refreyne and rewlen by
28 discrecion, as even outwarde wirkynge aftir the state that þou

The desire of
the purely
contemplative
life good.
[† Lf. 60 bk.]

arte in, for charite vnrewled turnyth som tyme into vice. And
for this is seid in holy write, ‘ Ordinavit in me caritatem,’

That is to sey, oure Lorde yevynge to me cherite, sett itt in ordir,

32 and in reule, that itt shulde nat be loste by myne discrecion.
Right so this charite and this desire that oure Lorde hattith

But even the
best things
not always
right.

yeven, of his mercy, to the, is forto rule and ordeyne how thou
shalte pursewe itt, aftir þi degré askith, and aftir the lyvynge
36 that thou haste vsed by-for this tyme, and after the grace of

[Bibl. Reg.
17. C. xviii.]
The claims
which active
life has.

The works of
active and
contemplative
life to be
joined.

[† Lf. 61.]

vertues that þou now haste. Thow shalt not vttirly follow thi desire forto leve occupacion and besynes of the worlde which ar nedefull to vsen, in reulyng of thi silfe and of all othir that ar vndir thi kepynge, and yeve the holy to gostely occupacion of 4 prayers and holy meditacions as itt were a frere or a monke, or anoþer man that war not bonden to the worlde by children and seruantes as þou arte, for itt fallith not to the. And if þou doo soo, thou kepiste not the ordire and charite. Also yf þou woldiste 8 leve in vttirly gostely occupacion, namely now aftir þe grace that God bath yeve in vnto þe, and sett the holy to the besynes of the worlde, to the fulfillynge of the werkis of actife liffe as fully as another man that nevir felt deuocion, thou leuyste 12 the ordir of cherite, for thi state askith forto doo both ilkon of hem in dyvrys tymes. Thou shalt medle the werkes of actife liffe with goostely werkes of live comtemplatife, and than þou doste wele. For þou shalt oo tyme with Martha be besy 16 forto reule and gouerne thi householde, thi children, thi seruantes, þi neghboris, and thi tenantes; if þei do well, comforth hem there-in and helpe hem; if thei do evill, forto teche hem, amende hem, and chastise hem. And thou shalt also loke 20 and knowe wysely thi thyngis and thi worldely goodes, þat þei be ryghtwysly kepte bi thi seruantes, gouerned and truly spendid, that þou myght the more plentivsly fulfille the dedis of mercy with hem vnto thyne evyn cristen. Also thou shalt, with Maria, 24 leve besincs of the world, and sitt doyne at the fete of oure Lorde by mekenes in prayers, and in holy thoghtes and in contemplacion of hym as he yevith the grace; and so shalt þou goo from the oone to the othir medefully, and fulfille hem both, and than 28 kepiste þou well the ordir of cherite.

Vnto what maner of men longith actiffe liffe.

The three
sorts of lives:
Active, Con-
templative,
and Mixed.

In euertheles, that þou haue no wondre of this that I say, þerefore I shall tell and declare to the a litif of this more opynly. þou shalt vnderstonde that þere is iij maner of liveryngis: 32 One is actife, another comtemplative, the thridre is made of both, and that is medlid. Actyfe liffe alon, that longith to worldely

men and women which ar lerned in knowyng¹ of gostely
occupacion, for þei fele no sauoure ne deuocion be ferucur of loue,
as oþir men doo, ne thei can no skift of itt, and yitt nevirtheles
4 thei haue drede of God, and of the Payne of heff, and þerfore thei
þ fle synne, and thei haue desire forto please God, and forto com
to heven, and a goode wille hauen to her even^ð cristen^ð. Vnto
these men itt is nedefull and spedefull to vse the werkis of Actife
8 liffe als besili as þei may, in the helpe of hem silfe and of hir
even cristen^ð, for thei can nott els doo.

[BIBL. REG.
17. C. xviii.]
Those who
are called to
the Active
life.

[† Lf. 61 bk.]

Vnto which men longith contemplative liff.

12 c ontemplative liffe alon longith to swyche men and women
that, for the loue of God, for-saken all opyn synnes of the
worlde, and of hir flessh, and all besynes chargis, and grevance
of worldely goodis, and maken hem silfe pore and naked, to the
bare nede of the bodili kynde, and fre fro soueraynte of alle
16 oþir men, to the seruice of God. Vnto thies men itt longith
farto trauaile and occupy hem inwardly forto gett, thorow the
grace of our Lord^ð, clennes in herte, and pes in conscience, bi the
distroyng of synne and receyvynge of vertuës, and so forto com
20 to the contemplacio^ñ; which clennes may not be hadd^ð with-out
gret excersyice of body and continuell trauaile of the spirit, in
deuoute prayers, feruent desires, and gostely meditacions.

Those who
are called to
the life Con-
templative.

Vnto which men longith medelid liffe.

24 t he thridre liffe, that is, medelid liffe, itt longith to men of
holi-chirch, as to prelates and to oþer Curatis, the which
han cure and souerante ouer oþir men forto teche and reule hem,
both hir bodies and hir soules, principally in fulfillynge of the
28 dedis of mercy bodili and gostely. Vnto thes men itt longith
som tyme to vsei^ð werkis of mercy in actife liffe, in helpe and
sustinaunce of hem silfe and of hir sugettis and of oþir also,
þ and som tyme forto leve all maner of besines oþerwardes, and
32 yeve hem vnto prayers and meditacions, and redynges of holy
writt, and to oþir gosteli occupacions, after that thei fele hem

Those who
are called to
the Mixed
life.
The secular
clergy.

[† Lf. 62.]

¹ nothing (?).

[BIBL. REG.
17. C. xviii.]

Rich men
who have
devout incli-
nations.

Such men
cannot
abandon
their active
duties with-
out sin.

Neither must
they neglect
spiritual
duties.

Our Lord
practised the
Mixed life.

[† Lf. 62 bk.]

disposed. Also itt longith to som temperaff men, the which han soueraynte with micheff haver of worldely goodis, and han also as itt wer lordisshipe ouer othir meid forto governe and sustene hem, as a fader hath ovir his children, a maistre ouer his servantis, and a lorde ovir his tenantes, the which men han also receyved of oure Lordes yifte grace of deuocion, and in party sauoure of gostely occupacion, vnto these men also longith medlid liffe, that is both actife and contemplative. For if þese men, 8 stondyng the charge and the bonde which thei haue takeid, wille leve vterly the besynes of the world, the which owe skilfully to be vsed in fulfyllynge of hir charge, and hooly yeve hem to contemplative liffe, thei doo not well, for thei kepe nott the ordir of 12 cherite. For charite, as þou knowiste, lith both in loue of God and of thyne evyn cristian, and þere-fore itt is resonable, that he that hath cherite, vse both, in wirkynge now to the one and now to the othir. For he þat, for the loue of God in contempla- 16 tion, levith the loue of his evyn cristian, and doth not to hym as he ought when he is bounden þere-to, he fulfillith no cherite. Also, on the contrary wise, who-so hath¹ gret rewarde to wirke actife liffe and to besynnes of þe worlde that, for the loue of his evyn 20 cristian, he levith gostely occupacion vterly, after þat God hath disposed hem there-too, thei fulfill not cherite. This is the seyng of seynt Gregory. For-thi our Lorde, forto stere som forto vse this medlid liffe, toke vpon hym silfe the person of swiche 24 þ maner of men, both of prelates, and of othir swich as ar disposed ther-to as I haue seide, and yave hem ensample, by his owen wirkynge, that thei shulde vse this medlid liffe as he did, that tyme he comyned with men and medled with men, shewynge to 28 hem his dedis of mercy. For he taught the vn-couthe and vn-kunnyng by his prechynge, he vesited þe seke, and helid hem of hir sores, he fedde the hungry, and he conforted the sory. And an othir tym he lefte þe conuersacion of all worldely men, and of 32 his disciplis, and went into disserete vpon the hilles, and continued all night in prayers alone, as the gospel seith. Pis medlid liffe shewith oure Lorde in hym silfe to ensample of all

¹ MS. hatith.

othir that han taken the charge of þis medlid liffe, that þei shuld
oo tyme yeveñ hem to besynes and worldely thyngis att resonable
nede, and to the werkes of actiffe liffe in profit of her encres-
4 ynge, which þei haue cure of. And añ oþir tyme yive hem holy
to deuocion and to contemplacion, in prayers and in meditacion.

[Bibl. Reg.
17. C. xviii.]

How holy bisshopes vsed medlid liffe.

8 t his liffe ledde and vsed this holy Bisshopis be-for, which
had cure of mennes soules, and ministracion of temperall
goodes. For thes holy meñ lefte not witterly the ministracion
of the lokynge and the dispendyng of worldely goodes, and yeve
hem holy to contemplacion, as moch contemplacion as thei had.
12 But thei lefte full of hir owen reste in contemplacion when¹
thei had well lever haue bene stift þat, for loue of hir even
cristeñ, þei intermettid hem with worldely besynes in helpynge
of hir sugettis; and soþly that was charite. For wysely and
16 discretely thei departed hir leþvyng in two: O tyme thei fulfilled
the lower party of cherite bi werkes of Actife liffe, for thei wer
bonden þer-to by takynge of theire prelacies; And a-noþer
tyme thei fulfilled the hyer party of cherite, in contemplacion
20 of God and of gostely thyngis, by prayers and meditacions; and
so thei had cherite to God and to hir evyñ cristeñ, both in
affeccion of soule with-in, And also with shewynge of bodili
dedis with-outeñ. Oþer men that wer oonly contemplative, and
24 were free from all cures and prelacis, þei had full cherite to God
and to hir evyñ cristen, but itt was oonly in affeccion of hir
soule, and not in outewarde shewynge; and in hap so moch itt
was more full inward, þei² myght not, ne itt nede not, ne itt
28 fell not for hym.

But these]þ meñ þat were in prelacye, and oþer also þat were
haly temperalle meñ, had full charite in affeccione with-in, and
also in wirkyng with-owtten; and þat is propirly þis mellide
32 lyfe, þat es made bathe of actyffe lyfe and of contemplatife lyfe.

Holy bishops
have used
this life.

And in both
parts of it
exercised
charity.
[† L. 63.]

[† Thorn-
ton MS.
leaf 223.]

And soþely for swilke a man þat es in spirituelle soueraynte,
as in prelacye, in cure, in gouernance of oþer, as prelates bene,

The mixed
life the best
for prelates

¹ MS. whi.

² MS. þei þei.

and lords and
those who
have temporal
possessions.
But for others
the life con-
templative
the best.

Which how-
ever may be
abandoned if
need require.

But for thee
the mixed life
is most fit as
being placed
in a post of
dignity and
rule.

It is fitting
that you
should care-
fully divide
your life into
two parts, one
for religion,
one for busi-
ness.

or in temperalle soueraynte, as worldy lordes and maysters bene,
I halde þis mellide lyfe beste, and maste by-houely to þam, als
lange als þay ere bowndeñ þer-to. Bot to oþer, þat ere fre, and
noghte bowndeñ to temperale mynystracyon, ne to spirituall, 4
I hope þat lyfe contemplatyfe allane, if þay myghte com sothe-
fastly þare-to, were beste and maste spedfull, maste medfull and
faire, and maste worthi to þam for to vse and to halde, &
noghte for to leue wilfully for nane owtwarde werkes of actyfe 8
lyfe, Bot if it ware in gret nede, at gret releuynge & comforthyng
of oþer mei, ouþer of þaire body or of þaire saule. Thañ, if nede
aske, at þe praycre and instaunce of oþer, or elles at þe biddynge
of oþer gouernaunce, I hope it es gude to þam for to schewe 12
owtwarde werkes of actyfe lyfe for a tym, iu helpyng of þaire
eueneristeñ. By this that I hafe saide, pou may in party vndir-
stande whilke es a lyfe and whilke es oþer, and whilke accordis
maste to thi state of lyffynge. And sothely, as me thynke, this 16
Mellid lyfe accordis maste to þe; For, señ owre Lorde hase
ordaynede þe and sett þe in þe state of soueraynte ouer oþer, als
mekett als it es, and lent þe habowndance of worldy gudes for
to rewle and susteñ specyaly all þose þat are vndire thi gouer- 20
nance and thi lordchipe, after thi myghte & thi cunmyng, and
also after thou hase ressayuede grace of þe mercy of oure Lorde
Godd for to hafe sumwhatre knawynge of thi selfe, and gastely
desyre and savour of his lufe, I hope þat þis lyfe þat es mellide 24
es beste, and accordes maste to þe for to trauelle þe þare-in;
And þat es, to depart wyesly thi lyffynge in two; a tyme to þe
tane, and anoþer tyme to þe toþer; For, wiet þou wele, if þou leue
nedfull besynes of actyf lyfe, and be rekles, and take na kepe of 28
thi worldy gudes, how þay be spendide and kepide, ne hafe no
force of thi sugetis and of thy enencristeñ, by-cause of desire
and wiþ þat þou hase anely for to gyffie þe to gastely oocupacyon,
wenande þat þou arte therby excusede—if þou do so, þou dose 32
noghte wysely. Whate are all thi werkes worthe, whethire þay
be bodyly or gastely, bot if þay be done ryghtefullly and reson-
ably, to þe wirchipe of Godd, and at His byddynge? Now
sothely, righte noghte. Thane, if þou leue þat thynge þat þou 36

arte bownden to, by way of charite, apoiȝ righte and resoiȝ, and will hally gyffe þe to a-noȝter thynge, wilfully as it ware, for mare plesance of hym, þ whilke þou arte noghte bownden to, Thou dose noghte wirchipe discretly to Hym. Thou arte besy to wirchipe his heuede and his face, and aray it faire and curyusly, bot þou leues his body and þe armes and þe fete raggede and rente, and takes no kepe þare-of. And þan þou wirchipeis hym noghte. For it es a velany, a maiȝ for to be curyously arrayede apoiȝ his heuede with perré and preeyous stanes, and aȝt his body be nakide and bare, as it ware a beggere. Righte so, gasteley, it es no wyrechipe to Godd for to couer His heuede and 12 leue His body bare. Thou saȝt vndirstande, þat oure Lorde Ihesu Criste, as maiȝ, es heuede of a gasteley body, whilke es Haly Kirke. The membris of this body are aȝt cristeȝ meȝ. Sonȝ are armes, and sonȝ are fete, and sonȝ ere oþer membris, 16 aftire sundre wirkyngeþ þat þay vse in thaire lyffynge. Than, if þou be besy with aȝt þi myghte for to arraye his heuede, þat es, for to wirchipe hym selfe by mynde of his passioȝ or of his oþer werkes in his manhede, by deuocyon and meditacioȝ of Hym, 20 and forgetis His fete, þat ere thi childire, thi seruanteȝ, thi tenaunteȝ, and aȝt thyȝ eueneristyȝ, and latis þam spilt for defaute of kepynge—vnarayede, vnkepide, and noghte tente to as þam aughte for to be,—thow pleses Hym noghte, For þou dose no wirchipe to Hym. Thou makes þe for to kysse His mouthe by deuocyon and gasteley prayere, bot þou tredis apoiȝ His fete and defoules þam, in als mekiȝ als þou will noghte tente to thayȝ for neclgence of þi-selfe, of whilke þou hase takyȝ 28 cure. ¶ Thus me thynke. ¶ Neuer-þe-lesse, if þou thynke þat þis es noghte sothe, for it ware a fayrere offyce to wyrechipe þe heuede of Hym, as for to be alday occupiede in meditacyon of His manhede, þan for to go lawere to oþer werkes, and make 32 clene his fete, as for to be besy bathe in thoghte and dede aboute þe helpe of thyȝ eueneristeȝ in tyme,—Me thynke noghte so as vn-to þe. ¶ Sothely, He will euȝ the more thanke for meke waschelynge of His fete when thay ere righte foule and stynkyng 36 appoiȝ the, þan for aȝt þe preeyouse payntyng and þe arrayng

To devote
yourself en-
tirely to God,
neglecting
worldly
duties, is
not pleasing
to Him.
[† Lf. 223 bk.]

This is to pay
respect to the
head but to
neglect the
lower mem-
bers.

Christ is the
head of a
body, which
is Holy
Church.

And this His
body must be
your care or
you will not
please Him.

He will not
thank you for
devotion to
Himself, if you
neglect His
poorer mem-
bers.

þat þou haue made aboute His heuede by mynde of His manhede. For it es faire enoghe, and nedis noghite mekiff to be arrayede of þe. Bot His fete and His *oþer* membris, that cre thi sugetts and thyd euencristyd, ere sumtyme euyll arrayede, and had nede for 4 to be lukede to and holpyd by þe, & namely seið þou erte bowndeð þare-to; and for thaym witt He cum the mekiff thanke, if þou witt mekely and tenderly luke þam.

For þe mare lawe seruyce þat þou duse to þi Lorde, for lufe of Hym, vn-to any of 8 His membris, wheidh nede and rightwysnes askes, with a glade meke herte, the mare plesez þou Hym: thynkand þat it ware enoghe for þe for to be at þe leste degré & laweste state, sen it es His will at it be so; For it semys, sen He hase putt þe in þat 12 state, for to trauelle and serue *oþer* meid, þat it es His will

þat þou suld fulfiff it at thi myghte. This ensample I say to þe, noghite for þou duse noghite þus as I say, For I hope þou duse þus and better, Bot for I walde þat þou sulde do þus + gladly, and 16 noghite for to leuc sumtyme gastely ocupacyd, and entermete þe with werldy besynes, in wyse kepynge and dispendynge of thi werldy gudes, and gud rewlynge of þi seruauntes and þi tenauntes, and in *oþer* gude werkes doyng, vn-to all þime 20

eueneristeid at þi myghte; Bot for þat þou sulde doo bathe in dyuers tym with a gud will, þe tane and þe toþer, if þou myghte; as if þou hade prayede and bene occupiede gastely, þou saff aftir certeyne tym breke of þat, and þou saff besyly and 24 gladly occupy þe in sum bodily ocupacioñ vnto thyne eued cristeid. Also when þou hase bene besye owtwarde a while with thi seruauntes, or with *oþer* meid profytably, þou saff breke offe, and com agayne to þi prayers and thi deuocyoñ, after Godd 28

gyfs þe grace; and so saff þou put away, by grace of oure Lorde, Sleuthe, ydilnes, and vayne riste of thi selfe, þat comes vndir coloure of contemplacioñ, and lettes þe sumtyme fra medfull and spedfull ocupacioñ in owtwarde besynes; and þou saff be ay 32 wele occupiede, ouþer bodyly or gastely. Thare-fore, if þou witt do wele, þou saff gastely, als as Iacob did bodily.

¶ Haly Write saise þat Iacob, wheidh he begane for to serue his mayster Labanc, he conete Rachelle, his mayster doghter, to his wyfe, for hir 36

But for care
for them He
will give theo
great thanks.

I say not this
because you
do not so, but
to encourage
you.
[† Lf. 224.]

Both forms of
duty are true
spiritual oc-
cupation.

The remem-
brance of this
will prevent
waste of time
in contempla-
tion.

You must be
like Jacob,
who was
obliged to
take Leah
before Rachel.

fairehede; and for hir he seruede. Bot wheñ he wende to hafe
hade hire to his wife, he tuke firste Lya, þe toþer daughter, in stede
of Rachelle; and aftirwarde he tuke Rachelle; and so he hafe
4 bathe at þe laste. By Iacob in Haly Writt es vndirstande ane
ouerganger of synnes. By þise two wymmeñ ere vndirstandeñ,
as Sayne Gregor saise, two lyfes in Haly Kyrke, actyfe lyfe and
contemplatyfe. Lya es als mekiñ at say as trauylouse, and
8 betakyns actyfe lyfe. Rachelle, syghte of begynnyng, þat es,
Godd, and betakyns lyfe contemplatyfe. Lya was frwtefull, bot
scho was sare eghede. Rachelle was faire and lufely, bot scho
was barayne. Than, righte as Iacob couetid Rachelle for hir
12 fairehede, and neuer-þe-lesse he had hir noghte wheñ he walde,
bot firste he tuke Lya and aftir-warde hir, Righte so, ilk manñ,
turnede by grace of compuncyōñ sothefastly fra synnes of þe
werlde and of þe flesche, vn-to þe seruyce of Godd, and clennes
16 of gude lyffynge, hase gret desyre and gret langynge for to hafe
Rachelle, þat es, for to hafe ȝyste and gastely swetnes in deuocyoñ
and contemplacioñ, for þat es so faire and so lufely. And
in hope for to hafe þat lyfe anely, he disposes hym for to serue
20 oure Lorde wyth all his myghtes. Bot ofte wheñ he wenes for
to hafe Rachelle, þat es, riste in deuocyoñ, Oure Lorde suffers
hym firste for to be assayede wele and trauelde with Lya, þat es,
ouþer with gret temptacions of þe werlde or of þe deuelle, or
24 ells with oþer worldly besynes, bodily or gastely, in helpyng of his
euencristyñ. And wheñ he es wele trauelde with þanñ, and
nerhande ouer-commenñ, Thañ oure Lorde gyffes hym Rachelle,
þat es, grace of deuocyoñ, and riste in concience. And so hase
28 he bathe Rachelle and Lya. So salt þou do after ensaumple of
Iacob, take þise two lyfes, actyfe + & contemplatyfe, sen Godd
hase sett the bathe þe tane and þe toþer. By þe taa lyfe þat es
actyfe, þou salt bryng furthe fruyte of many gude dedis in helpe
32 of thyñ euencristeñ; And by þe toþer, þou salt be made and
bryghte and clene in þe behaldyng of souerayne bryghtnes, þat
es Godd, begynnyng and ende of all þat es made. And þan salt
þou be sothefastly Iacob, and ouerganger and ouercommere of all
36 synnes; and after, by þe grace of Godd thi nam salt be chaungede,

By Jacob is
meant one
who over-
comes sins.
Leah and
Rachel are
the two sorts
of lives, active
and contempla-
tive.

Those that
desire Rachel
are often first
obliged to
take Leah.

But after-
wards Ra hel
is given.

You must
take both the
lives.
[†L. 224 bk.]

Thus shall
you be like
Jacob, an
overcomer of
sins, and then

Israel, that is,
one that sees
God.

as Iacobe name was turnede in-to Israel. Israel es als mekiff at say, als a man seande Godd. Than, if þou be firste Iacob, and discretly will vse þise two lyfes in tyme, þou salt be aftir Israel, þat es, verray contemplatyfe. Ouþer in þis lyfe he will delyuer ⁴ þe, and make þe free fra charge of besynes whilke þou ert boundeþ to, or ells after þis lyfe fully in þe blysse of Heuen when þou comes thedire. ¶ Contemplatyfe lyfe es faire and medfull, and þare-fore þou salt aye hafe it in desyre. Bot þou ⁸ salt hafe in vsesyng mekiff þe lyfe actyfe, for it es so nedfull and so spedfull. And þare-fore if þou be putt fra thi reste by deuocyon wherþ þe ware leueste be stiþ þar-at, by thy chidire, thy seruantes, or by any of thyð euencristeð, for þaire profyte or ¹² ese of þaire hertes skilfully askide, be noghte angry with þam, ne heuy, ne dredfull, as if Godd wald be wrathe with the þat þou lefte Hym for any oþer thyng, For it es noghte so. Bot lyghtly þou leue of thi deuocyon, wheþer it be in prayers or in meditacyons, and goo do thi dett and þi seruys to þine euencristeð als redily als if oure Lorde hymselfe bade þe do so. And suffire mekely for His lufe with-owtten gruchyng, if þou may, and dissesse and trubblyng of þi herte by-cause of mellynge with ²⁰ swylke besynes, For it may fall sumtyme þat þe trubylyere þat þou hase bene owtwarde with actyfe werkes, The mare brynnande desyre þou salt hafe to Godd, and þe more clere syghte of gostely thynges, by grace of owre Lorde, in deuocyon wherþ þou comes ²⁴ þare-to. For it faris þer-by as if þou hade a littill cole, and þou walde make a fyre þare-with, and ger it bryið. Thow wald fyrste lay to stykkes, and ouer-hille þe cole; and if it semyd as for a tym þat þousulde qwenche þe cole with þi stykkes, Neuer-þe-lesse, ²⁸ wherþ þou hase habedyð a while, and after blawes a lyttill, Onane sprynges a grete flawme of fyre, for þe stykkes ere turnede to fyre. Righte so gastely, thi will and thi desyre þat þou hase to Godd, it es, as it ware, a littill cole of fyre in þi ³² saule, For it gyffes to þe sumwlate of gostely hete and gostely lyghte; bot it es full lyttill, For ofte it waxes colde, and turnes to fleschely riste, and sumtyme into ydilnes. For-þi it es gude þat þou putte þare-to stykkes, þat cre gud werkes of actyfe lyfe. ³⁶

You may de-
sire the life
contemplative,
but you must
use the life
active.

Therefore be
not sad if
worldly busi-
ness takes
you from your
devotion, but
do it as for
Christ and it
shall be
spiritually
profitable to
you.

The good
works of
active life are
like the sticks
which cause
the coal to
burn.

And if so bee þat þire werkes, as it semes, for a tynþ lette thi
desyre, þat it may noghte be so clene ne so feruente as þou walde,
Be noghte to dredfull þare-fore, Pot habyde and suffire a while,
4 and go blawe at þe fyre, þat es, firste do thi werkes, and go þan
allane to þi prayers and thi meditacyons, and lyfte vpe thi herte
to Godð; and pray Hym of His gudnes þat He wifl accepte thi
werkis þat þou duse to His plesance. Halde þou þaþ as noghte
8 in thyne aweñ syghte, bot anely at þe merey of Hym. Be a-
knowe mekely thi wreichidnes and thi frelte, and arett aſt thi
gude dedis sothefastely to Hym, in als mekift als þay ere gude;
and in als mekift als þay ere badde, noghte donne with aſt þe
12 circumstance þat ere nedfull vn-to gude dedis, for defaute of dis-
crecioñ, put tham vn-to thi selfe. And for þis meknes saſt aſt
thi dedis turne in-to flawme of fyre, as stykkes laide apoñ þe cole.

And so saſt gude dedis owtewarde noghte hyndire thi deuoeyon, 16 bot raſer make it mare. Oure Lorde sayse in Haly Write þus:

¶ ‘Ignis in altare meo semper ardebit, et sacerdos mane surgens
subiect ligna, ut ignis non extynguatur.’ ‘Fyre,’ he sayse, ‘saſt
bryñ in myne autir, and þe priste rysande at morne saſt putt
20 vndire stykkys, þat it be noghte qwenchede.’ This fire es lufe and
desire to Godð in saule; whilke lufe nedis to be nureschede and
kepide by laynnge to of stykkis, þat it goo noghte owtte. Thise
stykkes ere of dyuerse matire: Som ere of a tre, and som er of
24 anoþer. A man or a weman þat es letterede, and hase vndir-
standynge in Haly Writt, if he hafe þis desire of deuoeyon in his
herte, It es gude vn-to hym for to gedire hym stekkis of haly
ensaumpfis and saynges of oure Lorde by redynges of Haly Write,
28 and noresche þe fyre with thaym. Anoþer man or a woman
vnletterede may noght so redyly hafe at his hand Haly Writt
and doctours sawes, and for-thi it nedis to hym to do many gud
werkis owtewarde to his euñ cristyñ, and kyndilf þe fire of lufe
32 with tham. And so it es gude, ilke man in his degré, aftir he es
disposede, þat he gette hym stykkes of a thyng or of oþer, onþer
prayers or gude meditacyons, or redynges in Haly Writt, or gude
bodily wyrkynges, for to nuresche þe desire of lufe in his saule
36 þat it be noghte qwenchede; For þe affeccyon of lufe es tendir

Fear not that
God will not
accept the
works done to
please him,

[† Lf. 225]

Your good
deeds will not
hinder your
devotion, but
rather make
it more.

[Levit. vi. 12.]

The fire of
devotion
must be fed
with divers
sorts of fuel.

One is learn-
ed in Holy
Writ and
doctors' saws.

Another
being unlet-
tered must
be content
with bodily
deeds.

and lyghtly wiff vany sche awaye, lot if it be wele kepide, and by gud dedis bodily or gaste ly contenualy nuresched.

As you have received a spark of this fire you must nourish it with fuel.
[Deut. iv. 24.]

Now þān, seid oure Lorde hase sente in-to thi herte a littill sparke of his blysside fire, þat es hym-selfe, as Haly 4 Writt saise ‘Deus noster ignis consumens est,’ ‘oure Lorde es fyre wastande’—For as bodily fyre wastes all bodily thynge þat may be wastyde, Righte so gaste ly fyre, þat es Godd, wastis all maner of syū whare-so it fallis; and 8 for-thi oure Lorde es lykkende to fyre wastande. I pray þe my dearsister. hertly, dere syster, noresche þis fire. This fire es noghte ellis bot lufe and charyte; þis hase He sent in-till erthe, as He saise in the Gosepelle, ‘I gnem veni mittere in terram, et ad quid nisi 12 ut ardeat.’ ‘I am comeid,’ He saise, ‘for to send fyre of lufe intill erthe, and whare-to þat it suld bryi;’ þat es, Godd hase sent fire of lufe, þat es, gude desyre and a grete wiff vn-to plesse Hym, in-to manes saule, and vn-to þis ende, þat a man suld 16 knawe þit, kepe it, noresche it and strenghe it, and be sauede thare-by. The more desire þat þou hase vn-to Hym, þe more es this fyre of lufe in the. The lesse þat thi desire es, þe lesse es þis fire. The mesure of þis desyre, how mekiff it es, noþer 20 in thi selfe, ne in na noþer, knawes þou noghte, ne no man of hym-selfe, Bot Godd allone þat giffes it; and for-thi dispuyte noghte with þi selfe as if þou wolde knawe how mekiff thi desire es, Bot be besy for to desyre als mekiff als þou may, Bot noghte 24 for to wete þe mesure of thi desyre. Sayne Austyð saise, þat þe lyfe of euer-ilk a gude Cristyñ man es a contenuelle desire to Godd, and þat es of a gret vertue, For it es a gret eryng in þe erris of Godd; þe more þat þou desires, þe heghere þou cries; þe 28 better þou prayes, þe wyseleere þou thynkis. And what es þis desire? Now, soþely, na thynge bot a lathynge of all þis werldis blysse, of all fleschely lykynges in thi herte, and a qwemfull langynge, with a thirsty ȝernyng, to henenly loye and endles 32 blysse. This, thynke me, may be callid a desire of Godd. If þou hafe þis desire, as I hope sekirly þat þou hase, I pray the kepe it wele, and noresche it wysely; and wheñ þou salt pray or thynke, make þis desire begynnyng of all þi werke for to encresse it. 36

And it consists in earnest longing for heavenly things and despising of this world.

This fire is the desire for God.

[† lf. 225 b.k.]

Luke after na noſer bodily swetnes, noſer sownyng ne sauour-
yng, ne wondirfull lyghte, ne Aungells syghte, ne if oure Lorde
hym-selfe, as vn-to þi syghte, walde appere to þe bodily; charge it
4 bot a lytiff; Bot at all thi besynes be þat þou myghte fele sothe-
fastly in thi thoghte a lathynge and a full forsakynge of all
maner of synd and of vnclemnes, with a gastely syghte of it, how
foule, how vggly, and how paynfull þat it es; and at þou myght
8 hafe a myghty desyrynge to vertus, to mekenes, to charite, and
to the blysse of Heuen. This, thynke me, ware gastely com-
forthe and gastely swetnes in a mans saule, as for to hafe clemnes
in concience, fra wikkidnes of all worldly vanyte, with stabill
12 trouthe, meke hope, and full desyre to Godd.

This must
needs bring
comfort and
blessing to
the soul.

16 **H**ow-so-ever it es of oþer conforthes and swetnes, me
thynke þat swetnes sekire and sothefaste þat es es
felid in clemnes of concyence, by myghty for-
sakynge and lathynge of all synd, and by in-ward
syghte, by feruent desyre of gastely thyngis.

20 And oþer conforthes or swetnes, or any oþer maner
of felynges, bot if þay helpe and lede to þis ende, þat
es, to clemnes in conscience, and gastely desyre of Godd; ere
noghte full sekire for to reste one. But now may þou aske
wheþer this desyre be lufe of Godd. As vn-to þis I say, þat þis
desire es noghte propirly lufe, bot it es a begynnyng; For lufe
24 propirly es a full cuppillynge of þe lufande and þe lufed to-gedyre,
as Gedð and a saule, in-to ane. This cuppillyng may noghte be
had fully in this lyfe, Bot anely in desyre and langynge þare-to;
as if a man† lufe anoþer whilke es absent, he desyis gretly his
28 presence, for to hafe þe vys of his lufe and his likyng. Righte
so gostely, als lang als we erre in þis life, oure Lorde es absent

But this de-
sire is not the
full love of
God, but only
the beginning
of it.

[† Lf. 226.]

fra vs, þat we may noþer se Hym, ne here Hym, ne fele Hym als
He es, and þare-fore we may noghte hafe þe vis of His lufe here
32 in fulfilling. Bot we may hafe a desyre and a gret ȝernynge for
to be present to Hym, for to se Hym in His blysse, and to be
anede to Hym in lufe. This desyre may we hafe of¹ His gytfe in
þis life, by þe whilke we salþ be safe, For it es lufe vn-to Hym as
36 it may be hade here. This Sayne Paule saide, 'Scientes quidem

The perfect
love of God
cannot be
reached in
this world.

[2 Cor. v.
6-9.]

¹ MS. hafe of hafe of.

dum sumus in hoc corpore perginamur a Domino, per fidem enim ambulamus, et non per speciem, audemus autem et bonam voluntatem habemus magis pergrinari a corpore et presentes esse ad Deum; et idcirco contendimus, siue absentes siue presentes, 4

In this world
we must walk
by faith, not
by sight.

placere illi.' Sayne Paule sais þat 'als lange als we ere in þis body, we ere pilgrymes fra oure Lorde,' þat es, we ere absent fra heueid in þis exile; we go by trouthe, noghte by syghte, þat es, we lyff in trouthe, noghte in bodily felynge; we dare and hase 8 gud wiſt to be absent fra þe body, and be present to Godd, þat es, we for clennes in concyence, and sekire trouthe of saluacyone, dare desyre gasteſtly absence fra oure body by bodily dede, and be present to oure Lorde. Neuer-þe-les, for we may noghte 12 ȝitt, 'þer-fore we stryfe, wheþer we be absent or present, for to plese Hym,' and þat es, we stryfe agayne synnes of þe werlde and likynges of þe flesche by desyre to Hym, for to bryid in þis desire all thyngeſ þat lettes vs fra Hym. ¶ ȝit askes þou wheþer 16 a maid may haue þis desire contenually in his herte or noghte. þe thynke nay. As to þis, I may say as me thynke, þat þis desire may be hadd, as for þe vertu and profite of it, in habyte contenualy, bot noghte in wyrkyngne ne vsesyngne, as by þis ensample: 20 If þou ware seke, þou sulde hane, as ilke maid hase, a kyndly desire of bodily hele contenualy in thi herte, what so þou dide, wheþer þou slepe or þou wake, bot noghte ay ȝlyke. For if þou, slepande or elles wakande, thynke of sum worldly thynge, þan hase 24 þou þis desire anely in habite, noghte in wyrkyng; Bot wheid þou thynkes of þi seknes and of thi bodily hele, þan hase þou it in vssyngne. Righte so, gostely, es it of desyre to Godd. He þat hase þis desyre of þe gytte of Godd, þose he slepe, or ells thynke 28 noghte of Godd bot of worldly thyngeſ, ȝit he hase þis desyre in habyte of his saule vntill he syid dedly. Bot wheid he thynkes of God, or of clennes of lyffyngne, or of þe Joyes of Heueid, Than wirkis his desyre als lange als he kepis his thoghte and his 32 entente to plese Godd, ouþer in prayere or in meditacyon or in any oþer gud dede of acyfe lyfe. Thanc es it gude þat all oþer besynes be for to stire þis desire and vse it he discreeyoþ, now in a dede, now in a-noþer, after we ere disposeded and hase grace 36

Neither can
the desire of
God be al-
ways present
to us con-
sciously, but
it may in
habit,

And this
habit is exer-
cised in all
religious
actions.

to. This desire es rute of aft thi wirkkynges; For, wete þou wele, whate gude dede it be þat þout dose for Godd, bodily or [† Lf. 226 bk.] gostely, it es ane vsyngē of þis desyre; and þer-fore when þou 4 duse a gude dede, or prayes, or thynkis of Godd, thynk noghte in thi herte, doutande wheþer þou desires or noghte, For þi dede schewes thi desyre. Sunð ere vnkande, and wenes þat þay desire noghte Godd, bot if þay be ay criande of Godd with 8 wordis of þaire mouthe, or elles in their hertis by desyraud wordes, as if þay said thus: 'A, Lorde, brynge me to Thi blysse!' 'Lorde, make me safe!' or swylke oþer. The wordis ere gude, wheþer þay be sownned in þe mouthe, or ells fourmede in þe 12 herte, For þay stire a mans herte to þe desyryngē of Godd. Bot neuer-þe-les, with-owtten any swylke wordes, a clene thoghte of Godd or of any gostely thynge, as of vertuȝ or of þe manhede of Criste, of þe Ioyes of Heuen, or of vndirstandyngē of Haly 16 Writte, with lufe, may be bettire þan slyke wordis. For a clene thoghte of Godd es sothefaste desyre to Hym; and þe mare gastely þat thi thoghte es, þe mare es thi desire; and for-thi be þou noghte in dowte ne in were when þou prayes or thynkes 20 one Godd, or ells duse any owtwarde dedis to thyne eueneristy, wheþer þou desyres Hym or noghte, For thi dedis schewes it. Neuer-þe-les, if it be so þat aft thi gude dedis bodily and gastely 24 ere a schewyngē of thi desire to Godd, ȝit es þer a dyuersite by-twix gastely & bodily dedis; For dedis of contemplatyf lyfe er propirly and kyndly wirkynge of þis desire, bot owtwarde dedis ere noght so; and for-thi, when þou prayes or thynkes one Godd, thi desire to Godd es mare hale, mare feruent, and mare 28 gastely, þan when þou duse oþer dedis vn-to thyne eueneristy.

Some foolishly think that they cannot have this desire of God except they are continually calling upon him.

Good deeds prove the existence of the desire.

Especially the deeds of contemplative life.

I will endeavour to tell you something as to the way of nourishing this desire.

Now þan, if þou aske how þou salt kepe this desire and norische it, a litil I salt tell the, noghte for þou salt vse þe same fourme aft-way as I say, Bot for þou salt hafe, if nede be, some wyssyng for to rewle the in thy occupacyon. For I may noghte, ne I cañ noghte, tell the fully what es beste ay to þe for to vse, Bot I salt say to þe sunwheate as me thynke. One nyghtis, aftir thi slepe, if þou 36 will ryse for to serue thi Lorde, thow salt sele thi-selfe firste

fleschely heuy, and sumtym lusty ; Than saff þou dispose the for to pray, or for to thynke som gude thoghte for to qwykkyd thi herte to Godd, and sett aft thi besynes firste for to drawe vp thi thoghte fra worldly vanytes and fra vayne ymagynacyonns ⁴ fallande in-to thi mynde, þat þou may fele sum deuocyoñ in thi sayinge, or elles, if þou wilst thynke of gostely thynges, þat þou be noghte letted with swylke vayne thoghtes of þe werlde or of þe flesche in thi thynkyng. Thare ere many maners of thynkynges: ⁸ whilke ere beste to þe, I caid noghte say, Bot I hope þe whilke þou felis maste sauour in, and maste riste for þe tyme, it es beste for the. Thow may, if þou wilst, sumtym thynke on thi synnes be-fore donne, and of thi freeltes þat þou fallis in ilke day, and ¹² aske mercy and forgyfnes for thaym. Also aftir this þou may thynke of synnes and of wretchednes of thyd euencristeñ, bodily and gastely, with pete, and of compassion of thaym, and cry mercy and forgyfnes for thaym als tendirly als iff þay ware ¹⁶ thyd aweñ; and þat es a gude thoghte, For I tell þe for-sothe þou may make oþer mens synnes a precyouse oynement for to hele with thyne aweñ saule when þou hase mynde of thaym.

Which is a precious ointment to the soul.

This oynement es precyouse, aft if þe spycery in it-selfe be noghte ²⁰ full clene, For it es triacle made of venym for to distroye venym, þat es to saye, thyne aweñ synnes, and oþer mens also broghte in-to þi mynde. If þou bete þam wele with sorowe of herte, pete and compassion, þay turne vn-to triacle, whilke makes thi saule ²⁴ hale fra pryd and envye, and brynges in lufe & charite to thyne euencristeñ. This thoghte es gude sumtyme for to hafe.

Also þou may hafe mynde of þe manhede of oure Lorde, in his byrthe or in his passion, or in any of his werkes, and fede thi ²⁸ thoghte with gastely ymagynacyoñ, of it, for to stirre thyne affeccioñ to mare lufe of Hym. This thoghte es gude and spedfull, namely when it commes frely of Goddes gyste, with deuocyoñ and fernour of þe sperite. Elles if a man may noghte ³² lightly hafe sauour ne deuocyoñ in it, I halde it, noghte spedfull þam to a man for to prese to mekill þare-till, as if he walde gete it by maystry. For he saff mowe breke his heuede; and his body and he saff never be þe nerre. For thi me thynke, vn-to þe it es ³⁶

Think over
the sins which
you have
committed.
[† Lf. 227.]

And pray for
your fellow-
creatures.

Also meditate
upon the in-
carnation of
our Lord.

gude for to hafe in mynde his manhede sumtyme ; and if deuocyon^ā and sauour cum^ā with-alle, kepe it and folowe it for a tyme ; bot leue of sone, and lyng noghte to lange þare-appon^ā.
 4 Also if deuocyon^ā cum^ā noghte with mynde of þe passion^ā, stryne noghte to prese to mekiff þare-after. Take esyly þat will cum^ā, and go furthe to som^ā oþer thoghte. Also, oþer þar bene þat ere mare gostely, as for to thynke of vertus, and for to se by lyghte
 8 of vndirstandyng what þe vertu of mekenes es, and how a man sulde be meke. Also, what es pacience and clennes, rightwysnes, chastyte, and sobirte, and swylke oþer, and how a man sulde gete all thiese vertus, and by swylke thoghtes for to hafe gret desire
 12 and langgyng to þise vertus for to hafe thaym^ā, and also for to hafe a gastely syghte, and þe desyre of þise vertus. A saule sulde mowe fele grete comforthe if a man had grace of oure Lorde,
 with-owtten^ā whilke grace a mans thoghte es halfe blynde, with-
 16 owtten^ā sauour of gastely swetnes. Also for to thynke of þe sayntes of oure Lorde, of Appostills, Martirs, Confessours and haly virgyns, Byhalde inwardly thaire haly lyffynge, þe grace and þe vertus þat oure Lorde gafe þam^ā here liffande, and by þis
 20 mynde for to stirre thy^ā awe^ā herte to take ensaumpift of þam^ā vn-to better lyffynge. Also the mynd of oure Lady Saynt Marie abowne all oþer sayntes, for to see by gostely eghe þe abowndance of grace in hire haly saule, wheñ scho was here lyffand, þat
 24 owre Lorde gafe hir allane, passand^ā all oþer creatours ; For in hir was full-hede of all vertus, with-owtty^ā weñ of sym^ā. Scho had full mekenes and perfit charite, and fully with þise þe bewte of all oþer vertus so hally, þat þare myghte no styriyng of
 28 pride, envie, ne wrethe, ne fleschely lykyng, ne no manere of syd enter in-till hir herte, ne defoule þe saule in no party of it. The behaldynge of þe fairehede of þis blyssid saule sulde stirre a mans herte vn-to gostely comforthe gretly ; and mekiff mare þam^ā abowne þis, þe thynkyng of þe saule of Ihesu oure blyssid Lorde,
 32 the whilke was aned fully to þe Godhede, passand with-owtty^ā comparison^ā oure Ladye and all oþer creatures. For in þe person^ā of Ihesu er two kyndis, þat es, Godd^ā & man^ā, fully anede to-
 36 gedir. By þe vertu of this blysfull anynge, whilke may noghite

But do not force yourself too much to these thoughts.

Also meditate upon the different virtues.

And on the lives of the Saints, Martyrs, and Confessors.

Specially of our Lady Saint Mary.

† Lf 227 bk.

Who had all virtues in perfection.

But above all the character of Jesus, who was a union of God and man.

be saide ne consayued be manes wit, the saule of Ihesu ressayuede
 þe fulhede of wysedom and lufe and aff gudnes, as þe Appostill
 [Colos. ii. 9.] saise : ‘ Plenitudo diuinitatis inhabitavit in *ipso* corporaliter ; ’
 þat es, þe Godhede was anede fully to þe manhede in þe saule of 4
 Ihesu ; and so by þe saule duellide in þe body. þe mynde of þe
 manhed of oure Lorde on þis wyse, þat es, for to behalde þe vertus
 and þe ouer-passande grace of þe saule of Ihesu, sulde be con-
 fortheabill to a mans saule. Also mynd of þe myghte of þe 8
 wysedom & þe gudnes of oure Lorde in aff his creatures, For in
 als mekiff als we may noghte see Godd fully in hym-selfe, her
 lyffande, For-thi we salf be-halde hym, lufe hym and dred hym,
 and wondire hys myghte and his wysdom, and his gudnes in his 12
 werkes and his creatures. Also for to thynke of þe mercy of oure
 Lorde þat he hase schewed to þe and to me, and to aff synfull
 kaytyfes þat hase bene combirde in sym, speride so lange in þe
 deueffs presone, how oure Lorde sufferde vs pacyently in oure 16
 syd, and tuke na vengeance of vs, as he myghte ryghtfully hafe
 donne, and putt vs till helle, if his mercy had noghte lettide
 hym, Bot for lufe he spared vs, he had pete of vs, and sente his
 grace in-till oure hertes, and callid vs owte of oure syd, and by 20
 his grace base turnede oure witt hally to hym, for to hafe hym,
 and for his lufe to for-sake all maner of syd. The mynde of þis
 mercy and þis gudnes made, with oþer circumstance mo þan I caid
 or may rehersse, now brynges in-to my saule grete triste in oure 24
 Lorde and full hope of saluaeyoþ, and it kyndyfis desire of lufe
 myghtily to þe Ioyes of Heueþ. Also for to thynke of þe
 wretchednes, þe myscheues and þe periffs, bodily and gastely, þat
 fallis in þis lyfe, and after þat, for to thynke of þe Ioyes of 28
 Heueþ, how mekiff blysse þare es, and how mekiff Ioye ; For þare
 es no syd, no sorowe, no passion, no Payne, no hungry, no
 thriste, þ no sare, no sekenes, no dowte, no drede, no schame, no
 schenephe, no defaute of myghte, ne lakkynge of lyghte, no want- 32
 tyng of will ; Bot thare es souerayne fairenes, lyghtnes, strenghe,
 Freedom, hele, lykynge ay-lastande, wysedom, lufe, pees, wirchipe,
 sekernes, ryste, Ioy and blysse with-owttein ende. The more þat þou
 thynkis and felis þe wretchednes of þis lyfe the more frequently salf 36

And of the
great works
of God.

And of the
mercy which
the Lord has
shewed to us.

Also meditate
upon the
wretchedness
of this life
and the joys
of Heaven.

[† Lf. 228.]

pou desire þe Ioye and þe riste of þat blyssede lyfe. ¶ Many men
er couetouse of werldly wyrchips and ertethly reches, and thynkes
nyghte and day, dremande and wakande, how and what maner
þay myghte wyñ þarc-to, and for-getes þe mynde of thayñ selfe
of þe paynes of helle and of þe Ioyes of Heuen. Sothely þay
are noghte wyse: Thay ere lyke vn-to þe childir þat rynnes aftire
buttyrflyes, and, for þay luke noghte to thaire fete, þay fall sum-
s tyme, and brekes þaire legges. What es aff þe wirchipe and þe
pompe of þis werlde in reches and Iolyte, bot a buttyrflye?
Sothely noghte effes, and ȝitt mekñl lesse. Thare-fore I praye
þe, be þou couetouse of þe Ioyes of Heuen, and þou saff hafe wir-
12 chipe and reches þat euer more saff laste. For at þe laste ende,
wherñ werldly couetouse men brynges no gud in thaire handis,
(for aff þe wirchipes & rechese er turned to noghte saue sorowe
and Payne,) Thañ saff heuenly couetous men þat forsakes trewly
16 aff vayne wyrchips of þis werlde,—or ells if þay hafe wirchips &
reches þay sett noghte þaire lykyng ne þaire lufe in thayñ, Bot
ay in drede, in meknes, in hope, and in sorowe sumtyn, and
habydes þe mercy of Godd paciently,—þay saff þañ hafe fully þat
20 þay hase couetid, For thay saff be coround as kynges, and sitt vpe
with oure Lorde Ihesu in þe blysse of Heuen. Also þar are
many oþer meditacyons, mo þan I kan say, whilke oure Lorde
puttis in-to a mans mynde for to stirre þe affeccyoñ and reson
24 of þe saule to lathe vanytes of þis werlde, and for to desyre þe
Ioyes of Heuen. These wordes I saye to þe, noghte as I had
fully schewede þese maners of meditacions as þay ere wroght in
a manes saule, Bot I touche thaym to þe a lyttif, for þou sulde, by
28 þis littif, vndirstande þe more. Noghte for-thi me thynke it es
gude vn-to þe þat, when thou disposeȝ þe for to thynke of Godd
as I hafe be-fore saide, or one oþer wyse, if thi herte be dulle
and myrke, and felis noþer witt ne sauour, ne deuoeyoñ for to
32 thynke, bot anely of a naked desyre & a wayke witt, þat þou
walde fayne thynke of Godd, bot þou can noghte, þan I hope it
es gud to þe þat þou stryue noghite to mekñl with thi selfe, as if
þou walde by thayñ awed myghte ouercome þi selfe, For þou
36 myghte lightly fall so in-to more myrknes, bot if þou ware þe

Many are
eager for the
things of this
world, like
children run-
ning after
butterflies.

But be thou
covetous of
the joys of
heaven.

There are
many other
meditations,
which I can-
not here enu-
merate.

If you find
your heart
dull and dark
break off your
meditation
and say your
Pater Noster
and Ave, or
read your
Psalter.

[† Lf. 228 bk.]

more slye in thi wirkynge; and for-thi I hald it than moste sekyre vn-to þe for to say thi Pater noster & þine Aue Maria of þi matyns, or ells for to rede apoñ thi sauter, For þat es euer-more a sekyr standarde þat will noghte faille; who-so may cleue 4 þer-to, he saff noghte erre; and if þou may by prayenge gete deuocion, Thañ, if þi deuocion be anely in affeccion, þat es, in a grete desire to Godd with gastely delyte, halde furthe thi saynge, & brek noghte lyghtely off, For it Fallis þat praynge 8 with þe mouthe getis and kepis feruour of deuocion; and if a mañ cesse of saynge, deuocion vanysche away. Neuer-þe-les, if deuocion of prayere bryngē to thi herte gastely a thoghte of þe manhed of oure Lorde, or of any oþer before-said, and þis thoghte 12 sulde be lettide by þi saynge, þan may þou cesse of saynge, and occupye þe in meditacion vntill it passe away. ¶ Bot of certayne thynges the by-houes be-warre in þi meditacion. Sum saff I teft þe. Ane, þat wheñ þou hase had a gastely thoghte, ouþer in 16 ymagynynge of þe manhede of oure Lorde, or of swylke bodily thynges, and þi saule hase bene fedd and comforthid þer-with, and passes away by þe-selue, be þou noghte to besy for to kepe it still by maystry, For it saff þan turne to pyne and to bitternes. 20 Also, if it passe noghte away, bot duellis still in thi mynd by any traueff of þi selue, and þou for comforthe of it will noghte leue it, and þer-fore it reuys the fra þi slepe on nyghtys, or elles oñ dayes, fra oþer gud dedis, þis es noghte wele, Thou saff wilfully breke of 24 wheñ [it] askis, ȝa, sumtyme wheñ þou hase maste deuocion, and ware latheste for to leue it, as wheñ it passes resonabill tyñ, or ells it turnes to dissese of thyñ eueneristeñ, Bot if þou do so, elles þou dusse noghte wysely, as me thynke. A worldly mañ 28 or woman þat felis noghit peraunter deuocion twys in a ȝere, if he felid, by þe grace of oure Lorde, gret compuncion for his synnes, or elles by a mynde of þe passion of oure Lorde, þose he ware put fra his slepe a nyghte, or two or thre, vn-till his heued werke, 32 it es no force, for it commes to þam seldom; Bot to þe, or to a-noþer mañ or woman þat hase this maner of wirkynge in custoñ, as ware ilke oþer day, it es spedfull for till hafe discre- 36 cyon in ȝour wyrkyng, noghte fully fall þer-to for to follow it

If these exercises bring to your heart a devout thought you may entertain it.

Yet strive not too much to retain such a thought.

And do not suffer it to interfere with your rest or your duties.

It is not with you as with those worldly people who only feel devotion once or twice in a year.

als mekift als wiſſ com̄. And I halde þat it es gud to þe for to vſe þis maner in what deuocyon þat þou be, þat þou hyng noght to lange þare-appoñ, ouþer for to put þe fra thi mete or thi slepe 4 þat in tyme, or for to diſſe any oþer man̄ vnskilfully. The wyſe man̄ ſayſe, 'Omnia tempus habent.' þat es, 'aſt thynge hase tyme.' Anoþer thynge es this, þat þe by-houys be-warre off. If thi thoghte be occupied in ymagynaeyon of þe manhede of oware 8 Lorde, or in any ſwille oþer, and after thi þou erte besy with all þe deſire of thi herte for to ſeke knawynge or felyng mare gasteſy of þe Godhede, preſe noghte to mekift þar-after, ne ſuffire noghte thi herte fall fra þe deſire, as if þou ware abydande or 12 gapand aftir ſum qwyent stirryng, or ſum wondirfull felyng vthire þan þou hafe had. Thou ſall noghte do ſo. It es ynoghe to me and to þe for to haue deſyre & langynge to oure Lorde; and if he wiſſ, of his fre grace, ouer þis deſire, ſend vs of his 16 gosteſy lyghte, and oþynd oure gosteſy egeheſ for to ſe & knawe more of Hym þan we hafe had be-fore by comoñ trauell, thanke we Hym þar-of; and if He wiſſ noghte, for we er ȝit noghte meke ynoghe, or ells we er noghte diſpoſe by clennes 20 of lyffynge in oþer ſydis for to reſſayue his grace, Than ſall we mekly knawe oure aweiñ ſynd and wrechednes, and hald vs payed with þe deſyre þat we hafe to Hym, and with oure comoñ thoghtes þat may lyghtly fall vndir oure ymagynacioñ, 24 as of oure ſynns, or of Cristes paſſion, or of ſwille oþer; or ells with prayers of þe ſauter, or ſum oþer, and loue Hym with aſt oure hert, þat He wiſſ gyff vs þat. If þou do oþer wyſe, þou may lyghtly be by-gyled by þe ſpiryte of oure errour, For it es pre- 28 ſumpcioñ, a man̄ by his aweiñ wytt for to preſe to mekift in-to knawynge of gaſtly thyngeſ, bot if he felid plente of grace, For þe wyſe man ſaieſ þus, 'Scrutator maiestatis opprimetur a gloria.' þat es to ſay, 'Raunsaker of þe myghte of Godd and of His 32 Maieste, with-owttein gret clennes and meknes, ſall be ouerlayde and oppreſſide of Hymſelfe!' &c⁹ explicit.

Hang not too long upon any one point of devotion.

[t L. 229]
[Eccles. iii. 1.]

Nor ſtrive to push the imagination too far.

But be humbly instructed of Christ as far as He will teach you.

For it is presumption of our own wit to press too far into divine mysteries.
[Prov. xxv.]

27.

¹ The Thornton MS. of this Treatise ends here. The Cambridge MS. has 19 more lines. The British Museum MS. stops considerably short of this. As the ending is marked in the Thornton MS., the additional matter in the Cambridge MS. has not been inserted.

XII.

[THE VIRTUE OF OUR LORD'S PASSION.]

[*Thornton MS., Lincoln Cathedral Library, leaf 229, back.*]All men lie
under sin, butthe greatest
sins can be
forgiven to
the true peni-
tent through
the Passion of
Jesus.

Wit thou wele, dere Frende, þat þof þou had neuer done syn with thi bodi, dedly, ne venyall, bot anely this þat es called Orygynall, (for it es þe firste syn, and þat es þe lossyng of thy ryght-
wysnes whilke þou was madin,) Suld thou neuer hafe bene safe, if oure Lord Ihesu Criste by his passioñ had noghte delyuerde the, and re-storede þe agayne. And þou safl wit þat þou, be þou neuer so smekill a wreche, hafe þou donne neuer so mekill syn, for-sake thi selfe and all thi werkes gude & ill, Cry mercy, and aske anely saluacyon by þe vertu of his precyouse passioñ mekly and tristely, and with-owtteñ dowte þou safl haf it, and fra 12 this orygynall syn and all oþer þou safl be safe. ȝa, and þou safl be safe as ane ankir incluse; and noghte anely þou, Bot all cristen meñ & wymen þat trowes appoin his passioñ, and mekes þam selfe, knawande þaire wrechidnes, askand mercy 16 and forgyfnes, and þe fruyte of his precyouse passioñ, anely lawand þam-selfe to þe Sacramentes of haly kyrke, þof it be swa þat þay hafe bene cumburde in syn & with syn all þaire lyfe tyme, and neuer had felyng of gasteley sauour or swetnes, or 20 gasteley knawynge of Godd, þay safl, in this faith and in þair gud wift, be safe, by þe vertu of þe precyouse passione of oure Lorde Ihesu Criste, and com to þe blysse of Heuen. See here þe Endles mercy of oure Lorde, how lawe He fallis to þe & to me and to 24 all synfull caytyfs. ‘Aske mercy and hafe it:’ Thus said þe prophete in þe person of oure Lorde, ‘Omnis enim quicunque invocauerit nomen Domini, saluus erit.’ ‘Ilk man, what þat he be, þat in-calles þe name of Godd, þat es to say, askes saluacion 28 by Ihesu and by his passioñ, he safl be safe.’ Bot þis curtasye of oure Lorde, sum meñ takes, and erre safede þer-by; and sum, in traiste of his mercy and his curtasye, lyffles stift in þair synnes,

Rom. x. 13.]

But some are
beguiled by
their know-
ledge of this
mercy into a

& wenys for to hafe it when þam lyst; and þan may þay noghte, For þay ere takynd or þay wit, and swa þay dampne þan selfe. Bot now, sayse þou, if þis be sothe þou wondyrs gretly, for þat I 4 fynde wretyn in sum haly mens saghes. Sum sayse, as I vndirstande, þat he þat cañ noghte lufe þis blyssed name Ihesu, ne fynd ne fele in it gastely Ioye and delitabilite, with wondirfull swetnes in þis lyfe here, ffra þe souerayne Ioy and gastely swetnes 8 in þe blysse of Heuen he sañt be alienē, and neuer sañt he com̄ þar-to. Sothely þise wordes, when I here thaynd or redis þan, stonyes me, and makis me gretly ferd; For I hope, as þou sayse, þat many, by þe mercy of Godd, sañt be safe, be kepyng of his 12 commandementeȝ and by verray repentance of þaire euyñ lyfe be-fore done, þe wylke felid neuer gastely swetnes ne inly sauour in þe name of Ihesu or in þe lufe of Ihesu. And for thi I meruell me þe more, þat þay say the contrarye here-to, as it semys. Als 16 vn-to þis, I may say, as me þe thynke, that theire saynge, if it be wele vndirstandeñ, es sothe, ne it es noghte contrarie to þat that I hafe said, For þis name Ihesu es noghte effs for to say one Yngliche bot 'heler or hele.' Nowe euer-ilk man þat lyfes in 20 þis wrechid lyfe, es gastely seke, For þaire es na man þat lyfis with-owtten syñ, whilke es gastely seknes, as Sayn Ihoñ sayse of hym-selfe and oþer perfite meñ thus, 'Si dixerimus quod peccatum non habemus, ipsi nos seducimus, et cȝ.' [1 Joan i. 8.] 'If we say þat 24 we hafe na syñ, we begile oure-selfe, and sothefastnes es noghte in vs.' And for-þi he may neuer fele ne com̄ to þe Ioyes of Heuen, vn-to he first be made hale of þis gostely seknes. Bot þis gastely may na man haf þat hase vse of resoñ, bot if he 28 desire it and lufe it, and hafe delite þar-in, in als mekiff als he hopis for to get it. Now þe name of Ihesu es noghte elles bot þis gastely hele. Whare-fore it es sothe þat þay say, þat þar may na man be safe bot if he lufe & lyke in þe name of Ihesu; For 32 þar may na man be gastely hale, bot if he lufe and desire gastely hele; For ryght als a man ware bodily seke, þer ware nane erthely thyng sa dere ne so nedfull to hym, ne so mekiff suld be desyrid of hym, als bodily hele (For þose þou wald gyff hym aft 36 þe reches and þe wirchips of þis werlde, and noghte make hym

presumptuous trust.

How then can some learned men declare that none can be saved who do not love the name of Jesus, when there is hope for all penitent sinners?

[† Lf. 230.]
Their words, if well understood, are true.

[1 Joan i. 8.]

For no man can be saved who desires not and loves not salvation, and Jesus is salvation.

hale of þat þou myghte, þou plesid hym noghte)—Righte so it es to a man þat es seke gastely, and felis þe Payne of gastely seknes. Nathyng es so dere, so nedfull, ne so mekiñ desirid of hym, als his gastely hele, and þat es Ihesu, withowtten whilke, all þe Joyes of Heuen may noghte lyke hym. And this es þe skift (as I hope) whi oure Lorde, wher he tuk mankynde for oure

It was for this reason that our Lord took that name.

saluacyon, he walde noghte be called by na name betakenande his Endles beyng, or his myghte, or his wysdom, or his ryght- 8 wysnes, bot anely by þat that was cause of his commynge, and þat was saluacyon of mans saule. Whilke saluacion was maste dere and maste nedfull to man; and þis saluaeyon, betakens þis name Ihesu. þan bi this it semes, þat þer may na man be safe 12 bot if he lufe Ihesu; For þer may na man be safe bot if he lufe saluacyon, whilke lufe he may hafe þat lyfes and dyes in þe laweste degré of charite. Also I may say on a-noþer wyse, þat he þat can noghte lufe þis blessed name Ihesu with gastely 16 myrthe, ne enjoye in it with heuenly melodye here, he saff neuer hafe ne fele in þe blysse of Heuen þat fulhede of souerayne Ioye, þe whilke he þat myghte in þis lyfe, by habondance of perfite charite, enjoye in Ihesu, saff hafe & fele, and so may thaire 20 saynge be vndirstanden. Neuer-þe-les, he saff be safe, and hafe full mede in þe syghte of God, all if he be in þis lyfe in the laweste degré of charite, by kepyng of Goddes commandementes.

[† Lf. 230 b.¹] For Criste sayse in the Gospelle, 'In domo Patris mei mansiones 24 multe sunt.' 'In my fadir house erre many sere dwellynges.'

[Joan xiv. 2.] Sum are for perfite saules, þe whilke in þis lyfe ware fulfillede of grace of þe Haly Gaste, and sang louynngs to God in contemplacion of Hym with wondirfull swetnes and heuenly savour. 28

Some there are of great advances in God's love. These are God's darlings.

Others of lower attainment who are God's friends.

[Cant. v. 1.]

þise saules, for þay hade maste charite, saff hane hegheste mede in þe blyse of Heuen, For þise ere callid Goddes derlyngs. Othir saules þat ere in þis lyfe imperfite, and erre noghte disposed to contemplacyon of God, ne had noghte þe fullhede of charite, 32 as apostells or martirs had in þe begynnyng of haly Kirke, þay saff haue þe lawere mede in þe blyse of Heuen, For þise er callede Goddis frendis. þus callis oure Lorde choseñ saules in haly writyng, sayand thus, 'Comedite amici, et inebriamini caris- 36

simi.' 'Mi frendes, ete þe; and my derlynges, be þe drunkeñ.' As if oure Lorde said one þis wyse, 'þe þat er my frendis, for þe keped my commandmenteþ, and sett my lufe be-fore þe lufe of þe werlde, 4 and lufed me more þan any oþer erthely thynge, þe salt be feedd with gasteþ fude of þe brede of lyfe. Pot þe þat er my derlynges, and noughte anely kþipid my commandementis, Bot also of þoure aweñ fre witt fulfillede my consailles, and ouer þat þe luffed me 8 anely enterely with all þe myghtes of þoure saule, and brynnede in my lufe with gasteþ delyte, as did prynceþally þe apostills & martirs, and all oþer þat myghte com by grace to þe gyfte of perfeccioñ, þe salt be made drunkeñ with þe freeste wyne 12 in my celer, þat es, þe souereyne ioye of lufe in þe blyse of Heueñ.' To the whilke blise he brynges vs, þat boghite vs with his preeyouse passion, Ihesu Criste, Goddis sone of Heueñ. Amen!

[On leaf 231 is the poem '¶ Of Sayne Iohn þe euangelist,' printed in 'Religious Pieces,' E. E. T. Soc. 1867, pp. 87-94.]

P. 10, l. 9. Wycheþrafcrafe.—Thus Roberd de Brunne on the first Commandment:—

þyf þou yn swerde other yn bacyn,
Any chylde madest loke theryn,
Or yn thumbe, or yn cristal,
Wycheþrafcrafe men clepen hyt alle.—*Handlyng Syme*, 351.

XIII.

[TWO VERSE-PRAYERS TO THE VIRGIN MARY.]

[Harl. MS. 1002, leaf 61, back.]

(I. 1.)

¶ Quene of parage: paradyse repayred I-wysse,
lyþ of linage: lere me of heuenly blysse,
20 For þat es wage: þat lastet & neuer may misse.

(I. 2.)

¶ lady joy[i]nge : reioyce vs, joyles abydynge,
 þat of al þynge: comfort¹ is & refreshynge,
 Pray þou our kynge : he kepe vs in heuen a comyngē.

Amen. oramus. 4

(II.)

Mary so milde,		Grace to vs hylde ;
For luf of þi childe,		with blysse þou vs bylde ;
here þo wylde þat prayen þe now !		Fro synne þou vs schilde ;

Amen, for our prowe ! 8

¹ 'yng' interlined at end of 'comfort.'

NOTES

The following list of suggested emendations, &c., has been compiled with the help of Dr. Horstman's *Richard Rolle of Hampole*, Vol. I, 1895, and the variant MSS. printed there.

1/5 Latin (La Bigne, *Magna Bibliotheca Patrum*, Cologne, 1622, vol. xv, p. 834, Richardus Pampolitanus Eremita) et statim adoratur oleum effusum.

1/7 Read 'be-mene'.

2/7 MS. Harl. 1022 to it be. Latin: et dum inebriat illam, cadit caro: non potest a sua virtute non deficere.

2/20 Read 'tak ande', i. e. take breath; Latin: respirat animus.

2/22 Read 'and-es'; Latin: anhelat namque mens superno duleore, tacta amore conditoris incalescit.

2/27 Read '[m]a[n]e'; Latin: hominem.

4/4 Read so [pay desyre bat] payre. Latin: sic satiantur, vt desiderant: et sic desiderant, vt desiderium non tollat satietatem.

4/19 Read 'w[ye]t all'; Latin: cognoscant vtique vniuersi.

4/25 Read 'l[i]fe'; Latin: vitam.

4/31 Latin: terra suauiter viuentium.

5/5 Read 'in deserre (Latin: indefesse) fastande, in þe monte anely prayande'.

8/11 Read 'with-takand'. 8/13 Read 'tranayle here. Pay'.

9/1 Read 'for[thy] paire'. 9/11 Read 'For'.

9/20 Read 'lytill hole. Ten ȝere scho'. Latin: Et neque viros neque mulieres unquam videns per annos decem (Migne, *Patrol.* 74. 256).

10/26 'dispysse' may be correct; cp. 'vanysche', 42/10, 'rauesche', 2/26.

11/12 After 'vyses', Horstman inserts the second manner from MS. Arundel 507, 'Sithen speciali, þat we cesse of alle bodili werkis'.

11/28 Read 'barnes, þat es, lande'.

13/25 Read 'gude hope, noghte', so MS. Camb. Dd. v. 64.

14/6 Comma after 'wondyrfull'.

14/8 Read 'gastely. [It is haly] when'.

14/11 Read 'wondirfull, [when] it'.

15/11 Read 'this [anehe]de'; Pepwell's print of 1521, 'this onehede'.

15/17 Read 'Imagy[n]a]ciones'.

15/30 Read 'so[the]fastenes'.

16/17 Comma after 'maners'.

16/19 Full stop after 'charyte'.

17/19 Read 'Bot [for] a'; MS. Camb. 'bot for þe'.

17/21 Comma after 'vncelennes'.

17/27 Read 'es ofte'; so MS. Camb.

19/26 Read 'kepis [hym] in'; so MS. Camb.

19/35 Read 'es gude'; so MS. Camb.

20/15 Read 'he [be this felynge] and'; so MS. Camb.
 20/18 Read 'ymagy[nale]cion'.
 20/21 Read 'awen [syghte] mare'; so MS. Camb.
 22/3 Read 'behouyth to', so Notary's print of 1507.
 23/2 Read 'o[ft]'; so Notary.
 23/26 Read 'se[t]te' (?), i.e. directed; ep. MS. Vernon: 'for hit is
 charite, speciali set in to him'.
 23/30 Read 'for[thi]'; MS. Vernon 'þerfore'.
 23/32 Read '[vn]discrec'on'; so MS. Vernon.
 23/33 MS. hatith; ep. 26/19, where there are dots under *ti*.
 24/8 Read 'ordire [of] charite'; so MS. Vernon.
 24/19-20 Read 'teche hem [forto] amende'; MS. Vernon 'to'.
 25/1 Read 'le[w]ed'; so MS. Vernon.
 25/15 Read 'f[flen]'; so MS. Vernon, Notary.
 26/9 Read '[nott with]stondynge'.
 26/29 vn-couthe and: MSS. Vernon, Harl. 2254 omit.
 27/12 Read 'o[t]'; so MS. Harl.
 27/13 Read 'þ[er]at'; so MSS. Vernon, Harl.
 27/27-8 Something has been omitted. Harl. adds after 'inwarde',
 'þat hit was not lettid bi outward dedes for'; so Vernon.
 But Notary adds, after 'hym', 'to shewe it outwarde'.
 30/7 luke þam: so MS. Harl.; MSS. Royal, Vernon: loke to hem.
 30/17 Read 'for to [thyne] lathe for to] leue'; so MS. Vernon; MS.
 Royal omits first 'for to'.
 31/8 Semicolon after 'lyfe'.
 32/10 Read 'reste [in] deuocyon'; so MSS. Vernon, Royal, Harl.
 34/9 Dash after 'wastande'.
 34/14 Read 'whare-to [bot] þat'; so MSS. Vernon, Harl.
 35/3 Comma after 'bodily'.
 35/36 Read 'quoniam'.
 36/34 Read 'all o[ue]'; so MS. Vernon.
 37/7 Read 'criande [on] Godd'; so MSS. Vernon, Harl.
 38/15 Read 'and compassion'.
 38/29 No comma after 'ymagynacyon'.
 38/33 " " " 'halde it'.
 38/35 " " " 'heuede'; comma after 'body'.
 39/4 Read 'stryue'.
 39/13 MS. Vernon reads 'sȝt of þe þre principal vertues: of trouþe,
 hope, & charite. Be þe sȝt & þe disyre', &c.; so MS. Harl.
 40/8 Comma after 'myghte'.
 41/4 Comma after 'selfe'.
 41/32 Omit 'o[ft]'; so MS. Vernon.
 42/3 Read 'or hi matyns'; so MS. Harl.; Vernon 'or elles'.
 42/19 Read 'and [it] passes away by [it]-selfe'; so MSS. Vernon, Harl.
 42/23 Omit comma after 'dayes'.
 42/25 Read 'when [tyme] askis'; so MSS. Vernon, Harl.
 42/35 Read 'as [it] ware'; so MS. Vernon.
 45/27 Read 'gastely [hele] may'.
 46/1 Read '[i]f þat'.
 47/18 Read 'repard', enclosed; ep. Song of Sol. iv. 12.
 48/3 Read 'wonynge'.
 48/4 Read 'oremus'.

GLOSSARY AND INDEX

ACCIDIE. *n.*, sloth, 23/8.
Accordandly, *adv.*, accordingly, 8/32.
Acustom. *n.*, habit, 20/10.
Active and Contemplative Life, 21-43.
Afforces, *v.*, make strong, 8/20.
Aknowe. *v.*, be a., confess, 33/8.
All if, even if, 46/22.
Alsonne, immediately, 14/27.
Althirhegeste, *adj. superl.*, highest of all, 1/15.
And . . . and. both . . . and, 31/32.
Ane, anely, anelynes—alone, loneliness: 'by myn ane.' by myself, 5/4, 5, 11, 20/15.
Anede, *pp.*, united, 39/35, 40/4; anehede, 16/1.
Anehede, *n.*, oneness, union, 15/10.
Ankir in clause, enclosed hermit, 44/14.
Anynge. *n.*, union, 39/36.
Araysede, *a.*, raised, high, 13/20.
Arett, *v.*, ascribe, 33/9.
Aristotle on bees, 8/18; on birds, 8/32.
Arraynge, *n.*, arraying, decoration, 29/36.
Astronomyenes, *n.*, astrologers, 10/15.
At, *prep.*, with, 30/14, 21.
At. *conj.*, that, 35/7.
Athe, *n.*, oath, 10/31; *g.s.* athes, 11/4.
Austyn. St., 13/18, 34/25.
Awe, *v.*, owe, ought, 11/17.
Bee, Hampole on its nature, 8-9.
Begynnyngē, *a.*, 21/7.
Be-mene, *v.*, mean, 1/7.
Besynes chargis, *n.*, burdens of business, 25/13.
Beýng, *n.*, existence, 46/8.
Bishops and the mixed life, 27.
Bot, *conj.*, except, 1/19; bot if, unless, 42/27.
Bouxomnes, *n.*, obedience, duty, 11/25.
Breke of, *v.*, break off, stop, 42/24.
Brennande, *a.*, burning, 15/21.
By-houely, *a.*, befitting, 28/2.
By-houys, *v.*, should, ought to, 5/15.
Bylde, *v.*, defend, 48/6.
Cesarius, tales by, 6/28, 7/14.
Charge, *n.*, heaviness, 9/13.
Chargede, *pp.*, loaded, burdened, 9/16.
Charemyngē, *n.*, working by charms, 10/9.
Chese, *v.*, choose, 5/19.
Cheson, *n.*, reason, good cause, 10/25.
Christ's Passion, Virtue of, 44-7.
Clerete, *n.*, clarity, clearness, 18/20.
Coal, how to light, 32/25-31.
Commandments, the Ten, 10-12.
Comonyngē, *n.*, communion with, 17/25.
Compleccionne, *n.*, embracing, fleshly intercourse, 14/16.
Contrition, imperfect and perfect, 6-7.
Coryous, *a.*, overinquisitive, 3/11.
Couaytabill, *a.*, 3/30.
Couaytes, *n.*, covetousness, 14/24.
Cun thanke, give thanks, 29/34.
Cupillynge, *n.*, joining, 35/24, 25.
Ded, dede, *n.*, death, 2/1, 13/19.
Defaile, *v.*, lack, 2/8.
Delighting in God, 14.
Delitabilite, *n.*, 45/6.
Delycously, *adv.*, luxuriously, 6/30.
Desederabill, *a.*, desirable, 2/28.
Desyrand, *a.*, desiring, longing, 37/8.

Devil in shape of a woman, 6/9.
 Divining by stars, &c., 10/14.
 Drawes, *v.*, pulls up, 3/12.
 Drede, *n.*, fear; "na drede þat ne
 þay cre," 'no fear but that they
 are,' 4/18.
 Duse, *v.*, do, 12/12, 13.
 Dyscryuede, *pp.*, described, 17/4.
 Eggynge, *n.*, egging, temptation, 13/29.
 Elde, *n.*, old age, 11/24.
 Enchesone, *n.*, reason, cause, 7/4.
 Enforssede, *v.*, forst, 3/22.
 Enforthis, *v.*, enforce, 2/23.
 Enjoye, *v.*, rejoice, 46/17.
 Er, *v.*, are, 43/18; erre, 35/29.
 Even, equally with, 23/28; MS.
 Vernon, aȝeynes.
 Eysede, *pp.* = oysede, used, directed, 14/32.
 Ezechiel the prophet, 17/29.
 Falles, *v.*, happens, 2/7.
 Famyliare till, *a.*, familiar with, 7/3.
 Fand, *v.*, found, 4/29.
 Felide, sowne es, sound is perceived, 19/13.
 Fette, *n.*, feet, 8/6.
 Files, *v.*, defile, foul, 4/18.
 Fillynge, *n.*, filling, fullness, 4/3, 5.
 Fire, how to make a, 32/25-31.
 Flyghyng, *n.*, power of flight, 8/33,
 34, 9/3.
 Forbrekes, *v.*, utterly breaks, 18/26.
 Force, *n.*, care, 28/30.
 Forthe dayes, late in the day, 9/27.
 For-thy, *adv.*, therefore, 9/23.
 Fremmede, *a.*, unconnected by blood, strange, 8/23.
 Full, *adj.*, foul, 7/16.
 Full-hede, *n.*, fullness, 39/25.
 Fychede, *v.*, pierced; thurgh-e-fychede, pierced through, 2/4.
 Gastely, *a.*, ghostly, spiritual, 45/6,
 7, 13.
 Ger, *v.*, make, cause, 32/26.
 Gernyng, *n.*, yearning, 14/5.
 Gillary, *n.*, trickery, cheating, 12/10. (Still in use in Lincolnshire.)
 Grauynge, *n.*, burial, 7, 1.
 Gregory, St., 26/23.

Gretynge, *n.*, crying, grieving, 5/10.
 Greuesnes, *n.*, grievousness, 3/15.
 Gruchyng, *n.*, grudging, grumbling, 32/19.
 Habedyn, *pp.*, abided, waited, 32/29.
 Hampole's temptation, 5-6.
 Haunten, *v.*, deal with, handle, 21/5.
 Haver, *n.*, possession, property, 26/2.
 Hegheynge, *n.*, uplifting, 14/18.
 Heldede, *v.*, hylde.
 Hele, *n.*, salvation, 1/15.
 Heleful, *a.*, healthful, 4/20.
 Heraclides, tale by, 9/17.
 Holy Ghost's gifts, 13.
 Hope, *v.*, think, 28/5, 38/9.
 Hungres thaym, they hunger (for more), 3/29.
 Hurtynge, *n.*, 11/33.
 Hyghte, *v.*, promised, 7/4.
 Hylde, *v.*, pour out, bestow, 48/5; *pt.*, heldede, inclined, 7/9.
 Illumynede, *pp.*, 17/9.
 Images to be honoured, 10/21.
 In, *prep.*, for, 9/34.
 In-calles, *v.*, invokes, 44/28.
 Indiscrecyon, *n.*, 19/10.
 In-ȝettis, *v.*, pours in, 3/13.
 In-ȝettyng, *n.*, impouring, 4/9.
 Inglysee, *n.*, English, 1/4.
 Inlastande, *pr.* *v.*, lasting, 3/15.
 Inlawes (Harl. MS., insawes), *v.*, plants or sows in, 3/13; Lat., inserit.
 Inly, *a.*, inward, 45/13.
 Inryses, *v.*, springs, 2/25.
 Intermettid, *v.*, mixt, occupied, 27/14.
 Israel = a man seeing God, 32/1, 3.
 It, itself, 19/24.
 Jacob, 32/1, 2.
 Jacob and Laban, Rachel and Leah, 30-1.
 Jesus, the name, 1-5.
 Ioyeyng, *n.*, merriment, 5/10.
 Kelis, *v.*, cools, 20/6.
 Kennede, *v.*, made to know, taught, 17/28.
 Kyndely, *a.*, natural, 15/20.

Langes, *v.*, *impers.*, we long, 3/26.
 Languessande, languishing, 2/18,
 19.
 Lappid, *pp.*, wrapped, 5/1. (Still in
 use in Lincolnshire.)
 Lare, *n.*, lore, instruction, 14/22.
 Lathe, *v.*, loathe, 41/24.
 Lathynge, *n.*, loathing, 34/30,
 35/5, 16.
 Laude, = lande, 11/28.
 Lawand, *pr. p.*, humbling, sub-
 jecting, 44/18.
 Lawlyly, *adv.*, humbly, 11/27.
 Layery, *a.*, filthy, 14/23.
 Leche, *v.*, heal, 2/4; *n.*, healer,
 2/18.
 Lelely, *adv.*, loyally, truly, heartily,
 3/7.
 Lere, *v.*, teach, 47/19.
 Lessyngne, *n.*, diminution, 4/8.
 Lettys, *v.*, hinder, 11/12.
 Leuefully, with permission, 21/6.
 Lichoure, *n.*, lecher, 12/1.
 Lofe, *v.*, praise, 9/31; loues, 20/4.
 Lonte, *v.*, worship, 10/7, 20, 23.
 Louyngne, *n.*, praise, 10/2, 17/18.
 Lowuabyll, *a.*, praiseworthy, 3/8.
 Lufabyll, *a.*, lovable, 2/28.
 Luke, *v.*, look after, care for,
 30/7.
 Lya, Leah, 31/2, 7, 13, 28.
 Lyenges, *n.*, lies, 12/17.
 Lyth, light, glorious, 47/19.
 Maria, 24/24.
 Martha, 24/16.
 Mary, our Lady Saint, 39/21.
 Mawmetryse, *n.*, idolatrous prac-
 tices, 10/9.
 Maystry, *n.*, violence, force, 38/35.
 Medfull, *a.*, rewardful, 28/6.
 Medefully, *adv.*, profitably, 24/28.
 Medle, *v.*, mix, mingle, 24/14;
 medled, 26/28, 27/6; medlid,
 24/34, 26/35; medelid, 25/23.
 Mekes, *v.*, humble, 44/16.
 Mellynge, *n.*, meddling, 32/20.
 Menes, *n.*, things interposed, 18/3.
 Mengede, *v.*, mingled, mixed, 1/20.
 Merghlyere, *adv.*, more thoroughly,
 Lat. *medullitus*, 2/5.
 Me thynke, it appears to me, 29/28.
 Mett, *n.*, measure, 12/11.
 Mirke, *a.*, dark, 22/8.
 Mobylls, *n.*, movables, goods,
 12/24.
 Mowe, *v.*, may, can, 22/8; be able
 to, 38/35, 39/14.
 Mynd, remembrance, 39, 21; mynde,
 5/18.
 Myrknes, *n.*, darkness, 41/36.
 Myssawe, *n.*, mis-saying, want of
 respect, 11/26.
 Myster, *n.*, need, 13/8.
 Nane, *a.*, no, 2/29.
 Nakede mynde, simple perception,
 20/12, 18.
 Nedys, *adv.*, of necessity, 5/15.
 Nerehand, *adv.*, nearly, 2/6.
 Nerve, *adv.*, nearer, 15/25.
 Neuennyd, *v.*, spoken, named, 5/21.
 Noghte for-thi, nevertheless, 17/36.
 Nourish (feed) the fire with sticks,
 33/28.
 Noye, *n.*, sorrow, annoyance, dis-
 gust, 3/16, 4/7; *v.*, do harm,
 12/18.
 Of, *prep.*, with, 3/16.
 Okyre, *n.*, extortion, usury, 12/11.
 Onane, *adv.*, anon, at once, 32/30.
 Oneness of God with Man's soul,
 15-20.
 Oo, *a.*, one, 24/16.
 Ouerganger, *n.*, overcomer, 31/5, 35.
 Ouer-heghede, *v.*, carried too high,
 8/7.
 Ouer-hille, *v.*, cover over, 32/27.
 Ouerlaide, *pp.*, covered over, 22/5.
 Ouer-passande, *a.*, exceeding, 40/7.
 Ouertrauells, *v.*, overworks, 18/25.
 Owt-zettede, *pp.*, poured out, 1/4.
 Oys, *n.*, use, 12/4.
 Parage, *n.*, high rank, 47/18.
 Paris, a wicked Canon at, 6/30;
 a forgiven scholar at, 7/16.
 Payede, *pp.*, contented, 15/1.
 Peraunter, *adv.*, peradventure,
 42/29.
 Perré, *n.*, jewellery, 29/9.
 Plentivosly, *adv.*, plenteously,
 24/23.
 Poure, *a.*, pure, 8/21.
 Prelaci, *n.*, office, post of a bishop,
 27/24, 29; *pl.*, 27/18.
 Presumpzion, *n.*, 43/27-8.

Priste, priest, 33/19.
 Profette, *v.*, advanced, 6/14.
 Prow, *n.*, profit, 13/27.
 Pryncypally, *adv.*, chiefly, specially, 47/9.
 Pure, *adv.*, poorly, 4/32.
 Purede, *pp.*, purified, 18/1.
 Put, *v.*, ascribe, 33/13.
 Pync, *n.*, sorrow, 42/20.
 Quemfull, *a.*, pleasing, 34/31.
 Qwyent, *a.*, quaint, curious, 43/12.
 Rachel, 30/36, 31/3, 8, 10, 28.
 Raunsaker, *n.*, investigator, 43/31.
 Rauyschynge, *n.*, ecstasy, 17/21.
 Redies, *v.*, preparest, 3/2.
 Refreynyng, *n.*, bridling, restraining, 22/20.
 Repressyng, *n.*, 14/17.
 Reue, *v.*, draw away, steal, 8/20.
 Rewarde, *n.*, regard, care, 26/19.
 Rusynngs, *n.*, boastings, 19/4.
 Rysand, *v.*, praising (himself), 13/25.
 Sadly, *adv.*, firmly, 15/15.
 Saghes, *n.*, saws, doctrines, teaching, 45/4.
 Saint Gregory, 26/23.
 St. Paul on body and spirit (1 Cor. xi. 8, 9; xv. 46), 21/12-16.
 St. Victor, the Abbey of, at Paris, 7/19.
 Sandes, *n.*, ordinances, 15/1.
 Sare, *n.*, disease, 40/31.
 Sare-eghede, *a.*, sor-eyed, 31/10.
 Sauoure, *n.*, relish, delight, 3/14.
 Sauyre, *v.*, experiance, 1/20; sauour, 20/28.
 Schenchippe, *n.*, disgrace, 40/32.
 Scholar at Paris, forgiven his sins, 7/16-34.
 Seke to þe dede, sick unto death, 6/31.
 Sekerly, *adv.*, securely, 5/18.
 Sensualite, *n.*, the senses, 14/26, 16/22, 23, 27, 29.
 Sentence of dampnacyone, 7/12.
 Sere, *a.*, several, various, 9/7; separate, 46/25.
 Serely, *adv.*, separately, 13/10.
 Sese, *v.*, see, 4/2.
 Sesse of, cease from, 11/12.
 Seven Gifts of the Holy Ghost, 13.
 Sithen, *adv.*, afterwards, 22/2.
 Skilfully, *adv.*, according to reason, 26/10.
 Skyll, *n.*, reason, 14 28, 32.
 Slaers, *n.*, slayers, 11/34.
 Slokynns, *v.*, slackens, quenches, 3/10.
 Slyke, *a.*, such, 37/16.
 Smites his sins, Holy Writ, 13/22.
 Soblynge, *n.*, 7/20.
 Socerye, *n.*, sorcery, 10/13.
 Softly living, the land of, 4/31.
 Somdele, *a.*, partial, 18/20.
 Sothely, *adv.*, truly, surely, in sooth, 1/7.
 Souple, *a.*, supple, flexible, 21/11.
 Sownnande, *pr. p.*, sounding, speaking, 1/19.
 Specyalle, *n.*, intimate friend, object of love, 5/20.
 Spedfull, *a.*, profitable, 28/6.
 Spendide, *pp.*, spent, 28/29.
 Sperde, *pp.*, shut up, enclosed, 40/15.
 Spycery, *n.*, spiees, 38 20.
 Stallworthely, *adv.*, strongly, violently, 6/6.
 Stere, *v.*, guide, 26/23.
 Sternys, *n.*, stars, 10/14.
 Sticks = good works of active life, 32/36.
 Stonyes, *v.*, astonish, overwhelm, 45/10.
 Stork or strucio, that can't fly, 9/12.
 Streynde, *v.*, strained, squeezed, 6/6.
 Strenghe, *v.*, strengthen, 34/17.
 Strength, *v.*, strengthen, 23/17.
 Stroblynge, *n.*, trouble, distraction, 23/23.
 Strucyo, *n.*, stork, 9/12.
 Stryne = stryue, strive, 39/4.
 Styrrynges, *n.*, suggestions, 11/9.
 Swearing, three ways of sinning in, 10/26.
 Swylke, *a.*, such, 11/28.
 Sybbe, *a.*, near in blood, 8/22.
 Syghyng, *n.*, sighing, 7/20.
 Syngulere, *a.*, s. purpos, purpose of living alone, 5/24.
 Sythes, *n.*, times; ofte-sythes, often-times, 8/28.

Taa, tan, tofer, one, other, 31/30.
 32.
 Tagillynge, *n.*, entangling, 14/10.
 Tagyld, *pp.*, entangled, 13/12.
 Takynnynge, *n.*, token, mark, seal.
 1/23.
 Tane, *þe*, and *þe* tofer, the one
 and the other, 30/22.
 Tempede, *pp.*, tempted, 9/22.
 Temptid, *n.*, tempted folk, 5/17.
 Ten Commandments, 10-12.
 Tene, *n.*, sorrow, misery, 8/28.
 Tente to, *pp.*, attended to, cared
 for, 29/22.
 Ternynge, *n.*, turning, 14/26.
 Par, there, 45/30.
 That, *pron.*, whoever, 3/28; swyche
 that = such as, 25/11-12.
 þire, these, 10/17, 33/1; *þaire*,
 10/22.
 þofe, *conj.*, though, 36/28; thoffe,
 23/21.
 Tholemodnes, *n.*, patience, 9/32.
 Thriste, *n.*, thirst, 5/3, 40/31.
 Thristis thaym, they thirst (for
 more), 3/29.
 Thristy, *a.*, thirsty, 34/32.
 Thythen, *adv.*, thence, 2/24.
 Tothire, *a.*, second, 10/24.
 Traiste, *n.*, trust, 19/25.
 Transfourmynge, *n.*, 16/15.
 Trauellynge, *n.*, labour, 18/26.
 Trauyliouse, *a.*, laborious, active,
 31/7.
 Triacle, *n.*, salve, unguent, 38/21,
 24.
 Tristly, *adv.*, trustfully, 44/12.
 Trouthe, *n.*, troth, faith, 36/7.
 Trublyere, *a.*, more troubled,
 32/21.
 Turment, *pp.*, tormented, 5/2.
 Vmbethynke, *v.*, remember 11/10.
 Vnauyssedly, *adv.*, foolishly, 11/26.
 Vnbuxomnes, *n.*, insubordination,
 disobedience, 21/10.
 Vn-cessandly, *adv.*, unceasingly,
 3/23.
 Vn-chastely, *adv.*, 6/30.
 Vn-couthe, *a.*, unknown, 26/29.
 Vndevocyon, *n.*, 11/5.
 Vndiscrete, *a.*, 18/35.
 Vnhoneste, *n.*, impropriety, 11/26.
 Vnkepide, *a.*, 29/22.
 Vnkonande, *a.*, ignorant, 37/6;
 vnkunnynge, 26/29.
 Vnletterede, *a.*, uneducated, 33/29.
 Vnmyghty, *a.*, weak, 11/24.
 Vnnethes, *adv.*, scarcely, hardly, 2/5.
 Vnordaynde, *a.*, unregulated, 14/30.
 Vn-perfitte, *a.*, incomplete, 6/27.
 Vnrewled, *a.*, unregulated, 23/29.
 Vnskillwyse, *a.*, unreasonable, 16/7.
 Vn-to, to, 34/15.
 Vnwyses, *a.*, unwise, 3/3.
 Vssyng, *n.*, use, 36/27.
 Vagaeyone, *n.*, wandering, 15/15.
 Vilte, *n.*, vileness, 13/24.
 Virgin Mary. Two Prayers to, 47.
 Virtues of Jesus' name, 1-5.
 Vis, *n.*, sight, 35/31; vys, 35/28.
 MSS. Vern., Harl., vse.
 Wem, *n.*, spot, blemish, 39/25.
 Wende, *v.*, thought, 31/1.
 Were, *n.*, doubt, 37/19.
 Werke, *v.*, ache, pain, 42/32.
 Wiele, *adv.*, well, 19/21.
 Witchcraft, 47.
 With-takand, *v.*, reproving, 8/11.
 Witterly, *adv.*, utterly, entirely,
 completely, 27/9.
 Woman, Devil as a, tempts Ham-
 pole, 5-6.
 Wondyrde, *pp.*, astonisht, 6/2.
 World of worlds, 6/17.
 Wrethe, *v.*, anger, 13/30.
 Wyete, *v.*, know, 4/30.
 Wyn, *v.*, obtain, win, 11/27.
 Wyseleere, *adv.*, more wisely, 34/29.
 Wyssyng, *n.*, teaching, 37/32.
 Yevyng, *v.*, giving, 23/31.
 Ymagy[n]acion, *n.*, imagining,
 20/18.
 Ympnes, *n.*, hymns, 19/32.
 Ynesche, *prep.*, towards, 8/22.
 ȝa, yea, 2/27.
 ȝarenande, *pr. p.*, yearning for,
 2/14.
 ȝede, *v.*, went, 4/26.
 ȝernynge, *n.*, yearning, desire,
 2/15.
 ȝitt, *adv.*, yet, 7/24.

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THE *Officium de Sancto Ricardo de Hampole* with the *Legenda de vitâ ejus* having been imperfectly transcribed and arranged in the Preface to the Short Treatises edited for the Early English Text Society, a more accurate version is now published. The Editor regrets that he is still obliged to leave a few *lacunæ*, but trusts that the Officium will now be found substantially *complete*, as the different canonical Hours are now defined and made distinct. The words about which any doubt exists have been marked with an asterisk. The Editor is greatly indebted to the Very Rev. Canon Toole, of St. Wilfrid's, Manchester, for kind assistance in preparing this revised edition.

GEORGE G. PERRY.

WADDINGTON,
March, 1867.

OFFICIUM de Sancto Ricardo heremitâ, postquam fuerit ab ecclesiâ canonizatus, quia, interim, non licet publicè in ecclesiâ cantare de eo horas canonicas, vel solemnizare festum de ipso. Potest tamen homo euidentiam huius sue eximie sanctitatis et vite egregie* venerari, et in orationibus priuatis eius suffragia petere, et se suis pre-cibus commendare.

AD VESPERAS PRIMAS.

*Antiphonæ super psalmos*¹.

A. Exultet sancta
Mater Ecclesia,
Resultet plaudens
Nouâ leticiâ,
Letetur felix
Anglorum patria,
Sanctus Ricardus
Dotatur Ecclesiæ.

A. Sanctus Ricardus,
Doctus per Spiritum,
Pius, ac vitans*
Omne prohibitum,
Ut sic.....
...

A. Bellum gerit
Contra nequicias,
Carnem terit,
Spernit* diuicias,
...
Celi delicias.

¹ The Psalms are not marked; the *Psalmi unius confessoris* are intended to be used.

A. Amat ardenter,
 In astra rapitur,
 Orat sequenter

 figitur.

A. Monstrat sui
 Virtutem operis,

 morbos
 Cuiuslibet generis.

Capitulum.

Quemadmodum desiderat cœrus ad fontes aquarum ita desiderat anima mea ad te, Deus. Sicut anima mea ad Deum fontem viuum, quando veniam et apparebo ante faciem Dei?

R^m V^m Amor monstrat¹.

Ympnus.

Totis præcordiis
 Festum tam inelitum,
 Ricardi præmiis
 Præclari præditum,
 Canamus fortiter,
 Cogit nos debitum,
 Orat pro nobis jugiter.

Cuneta carnalia
 Vincens edomuit
 Pessima demonia,
 Mundana respuit,
 Quæsinit ecclœa,
 Superna sapuit,
 Huius dona magnifica.

¹ In the Sarum Breviary Responses were inserted in this place: this indicates the Response and Versicle which were to be said here.

Calens incenditur
 Amoris faculâ,
 Sentit et patitur
 Amoris jacula,
 Amore languit
 Vir sine maculâ,
 Sec amore preualuit.

Labor dulcissimus
 Apis eligitur
 Instructor optimus,
 Mellita loquitur,
 Docet dulcissona,
 Factis* exprimitur,
 Vita fit verbis consona.

Mortalis rapitur
 Factus extaticus,
 In celo figitur
 Homo seraphicus,
 Orat attentius
 Mente magnificus,
 Leuans manus frequentius.

Firmus proposito,
 Constans in opere,
 Cupidus* in merito
 Diuino excellere*,
 Semper sollicitus
 Bonis insistere,
 Instinctu Sancti Spiritûs.

Te*, Trina, Deitas,
 Frequenter petimus,
 Ut nobis probitas
 Et purus animus,
 Insint, et caritas,
 Qui te percolimus,
 Et vite veritas. Amen.

Versiculus.

Sub umbrâ illius quem desideraui, sedi.

Responsorium.

Et fructus eius dulcis gutturi meo.

[Ad Magnificat] Antiphona.

O quam te magnificant

Exempla caritatis,

Scriptis tuis emicant

Fomenta sanctitatis,

Facta mira prædicantur

Tue potestatis,

Egris multis applicantur

Medele suavitatis.

[Psalmus.

Magnificat.]

Oratio.

Deus, qui per exemplum sanctissimi heremite Ricardi, docu-
isti, sincero corde ad celestis ...
...

Ad MATUTINUM.

[*Invitatorium*]

[*Venite*¹.]

Ypnus.

Pange lingua graciōsi

Ricardi preconium,

Pii, puri, preciosi,

Fugientis vicium.

Celsi, sancti, gloriosi,

Felicis per premium.

Famam mundi marecentem

Habebat contemptui,

Carnem fecit fatisecentem

¹ Four lines illegible between ending of the Prayer of Vespers and beginning of the Hymn of Matins, in which it is probable that the *Invitatorium* and *Venite* may be indicated. The words 'sui famuli sancti' can be traced where the *Invitatorium* should be.

Seruire spiritui,
Mundam semper seruans mentem
Bono datam actui.

Scamnum sibi lecti locus,
Ut sic vigil fieret ;
Fames ipsa sibi cocus,
Ne gula suauesceret ;
Odiosus fuit jocus,
Qui boni quid vesceret.*

Dum deuota meditatur
Rapitur in iubilum ;
Vana cuncta detestatur
Reputat in nichilum ;
Totus Deo dedicatur,
Vitans vite nubilum.

Deo Patri Genitori
Laus, et Eius Genito,
Sit Spiritui Creatori
Honor, pari debito ;
Qui Ricardo Confessori
Celum dat pro merito. Amen.

IN PRIMO NOCTURNO.

Antiphona.

In lege stans Domini
Ricardus meditatur,
Et seruitio sancto
Totus dedicatur.

Psalmus.

Beatus vir.

Antiphona.

In monte Dei constitutus
Ricardus sublimatur,
Ab insultu semper tutus,
In scriptis letatur.

Psalmus.

Quare fremuerunt.

Antiphona.

Susceptor suus Dominus

 Ipsum exaltauit,

 Vitæ suæ terminis,

 Eternam inchoauit.

Psalmus.

Domine quid multipliati sunt.

Versiculus.

Amauit eum Dominus¹.

Lectio prima.

Sanctus Dei heremita Ricardus in villâ de Thornton Ebur. Dioe. accepit sue propagacionis originem. Oportuno autem tempore, de parentum industriâ, positus est ad literas ediscendas. Cunque adultioris ætatis fieret, Magister Thomas de Neuille, olim Archidiaconus Dunolmensis, ipsum honeste exhibuit in Universitate Oxonie, ubi valde proficiens in studio progreditur. Desiderauit plenus et perficidius imbui theologicis sacrae Scripturæ doctrinis, quam phisicis aut secularis scientie disciplinis. Demum, decimo nono vite sue anno, considerans tempus vite mortalis incertum et terminum tremebundum, maximè hiis qui vel vacant earnis lasciuis, vel solum laborant perquerendis diuinitiis, et pro hiis student dolis atque fallaciis, (fallentes tamen maximè semet ipsos,) cogitauit. Deo inspirante, providè de seipso memorans sua nouissima, ne peccatorum laqueis caperetur, proinde de Oxoniâ redisse ad domum paternam. Unâ dierum allocutus est sororem suam quæ ipsum tenerâ affectione dilexit ; ‘Soror,’ inquit, ‘michi dilecta, duas habes tunicas, unam albam, alteram gresiam, quas auidè concupisco. Rogo te quatenus velis has mihi gratè conferre, et, crastinâ die, ad illud nemus vicinum

¹ The remainder of this Versicle [et ornauit eum] together with the Response [stolam gloriae induit eum] is doubtless intended to be suggested, though only the words in the text are written in the MS. So also in several other places in the Office.

deferre michi, unā cum pluviali capucio patris mei. Annuit illa gratanter, et, juxta promissa, ad dictum nemus ea in erastino deportauit, ignorans omnino quid intenderet frater eius. Ut autem ipse accepisset ea, illico grisie manicas detruncauit, et albe tunice butones abscedit, et, modo quo poterat, albe tunice manicas consuit, ut suo proposito aliqualiter adaptarentur. Deposuit igitur vestes proprias quibus erat indutus, et albam sororis tunicam ad carnem induit, griseam autem detruncauit manicis superuestiuit, et per truncautionis aperturam exposuit brachia; capuciauit quoque se pluviali capucio superdueto, ut sic aliquantulum, juxta modum sibi pro illâ horâ possibilem, effigiaret confusam similitudinem heremite. Quum hec igitur soror eius intuita fuisset, stupefacta clamauit 'frater meus insanit, frater meus insanit.' Quo auditu, comminatore fugauit eam a se, et ipse protinus, sine morâ, ne comprenderetur ab amicis et notis, au fugit.

Responsorium.

Sanctus fugit ad solitudinem,
Intrat ibi celestem ordinem,
*Sancte vite querens dulcedinem.

Versiculus.

Illuc tenet perfectam regulam
Abbas amor, dat mox formulam,
Sancte vite &c.

Lectio secunda.

Post acceptionem igitur habitus heremite, et relictionem parentum, perrexit ad quandam ecclesiam, in vigilia assumptionis beatissimae virginis matris Dei, in quâ se posuit ad orandum in loco ubi censore eiusdam probi armigeri Johannis de Dalton more consuevit orare. Postquam autem illa ad audiendas vespertas intrauit in ecclesiam, familiares de domo armigeri ipsum de loco sue domine amouere uolebant, sed illa, ex humilitate, ne interrumporetur orantis deuocio, non permisit. ffinitis vero vespbris, dum surrexisset ab oratione, filii predicti armigeri qui erant scholares, et in universitate Oxonie studuerunt, ipsius noticiam

dixerunt, quod ipse esset filius Willelmi Rolle quem ipsi in Oxoniâ agnouerunt. In die autem predicti festi assumptionis iterum intravit eandem ecclesiam, et, sine mandato cuiuscunq;e, suppellicum inducns, matutinas et officium missæ cum aliis decantauit. Quum autem in missâ euangelium esset lectum, petitâ prius benedictione presbiteri, pulpitud predicatorum adiit, et sermonem mire edificationis fecit ad populum, in tantum ut multitudo audientium sic esset de ipsius predicatione compuncta, ut se non posset a lacrimis continere, dicebantque omnes se sermonem tante virtutis et efficacie per antea non audisse. Nec mirum, cum ipse esset speciale sancti Spiritus organum, et eius afflatu resonans, cuius est, ut ait Apostolus ad Romanos, gracia dividere prout vult, et gemitus incenarrabiles procurare.

Responsorium.

Ardet pectus
Ex flammâ spiritus,
Calor fortis
Sentitur afforis,
*Ex quo patet
Feruoris exitus,
Et quod amor sit
Magni roboris.

Versiculus.

Melos canorius
Ardorem sequitur,
Et dulcor ingens ;
Deo laus redditur.
Ex quo &c.

Lectio tertia.

Post missam igitur predictus armiger ipsum ad prandium inuitauit, cum autem intrasset eius manerium, posuit se in quâdam domo subiectâ et antiquâ, nolens aulam intrare, sed pocius doctrinam euangelicam adimplere curauit, que dicit, ‘cum inuitatus fueris ad nupcias recumbe in nouissimo loco, et cum venerit qui te inuitauit, dicat tibi “amice ascende superius,”’

quod in eo completum est. Nam ipso diligenter requisito, et tandem in predictâ domo reperto, armiger ipsum super proprios filios collocauit ad mensam. Ipse autem in prandio tam perfectus custos erat silentii ut nec verbum quidem de ore eius procederet. Cum vero ad sufficientiam comedisset, surrexit priusquam mensam subtraherent, et abire dispositus. Armiger autem qui eum vocauerat, dixit hoc non esse consuetudinis, et sic iteratô eum residere coegit. Finito vero prandio, iterum voluit abscessisse, sed armiger querens cum eo priuatum habere colloquium, ipsum detinuit, donec, euacuatis aliis qui affuerunt in domo, interrogasset eum an esset filius Willelmi Rolle, at ille, satis illibenter, et cum difficultate ...

[desunt lineæ nonnullæ abscissæ]

... plus Deum quam patrem carnalem diligens statum illum assumpsit.

Responsorium.

Dum Ricardus
Spirat suspiria,
Orat, plorat,
Petens solacia,
*Christus donat
Optata gaudia.

Versiculus.

Transit in jubilum
Luctus et gemitus.
Mens sentit sibilum
Diuini spiritûs,
Christus donat &c.

IN SECUNDO NOCTURNO.

Antiphona.

Exaudiuit Dominus
Ricardum deprecantem,
Dedit ei protimus
Feruorem oblectantem.

Psalmus.

Cum inuocarem.

Antiphona.

Verba sua percipit,
 Quod lingnam* Deus præstat,
 Sic mercedem recipit,
 Qui beatus restat.

Psalmus.

Verba mea.

Antiphona.

Coronatur gloriâ,
 Honor ei datus,
 In beatâ patriâ
 Semper colloceatus.

Psalmus.

Domine, Dominus meus.

Versiculus.

Justum deduxit.

Lectio quarta.

Postquam autem predictus armiger eam in secreto examinasset, et ex perfectis evidenciis eognouisset sanitatem sui propositi, vestiuit eum sumptibus suis juxtâ voluntatem suam, vestibus convenientibus heremite, et ipsum in domo suâ diu retinuit, dans sibi locum mansionis solitarie, et prouidens sibi de omnibus necessariis sui vietûs et vite. Tunc itaque cepit, cum omni diligentiâ, die et nocte perfectiori vite studere, et quomodo opportunius posset in vitâ contemplatiâ proficere, et in amore diuino fervere. Quam excellentem autem perfectionem in hâc arte Deum ardenter amandi tandem obtinuit, ipsemet, non ad suijactantiam, aut vanam gloriam conquerendam, sed pocius exemplo gloriosi et humilis Apostoli Pauli enarrantis raptum suum ad tertium cœlum ubi audiuit archana quæ non licet homini loqui, qui etiam fatetur magnitudinem relationum sibi factarum, adeo et publicè pretulit labores suos onmi¹ aliorum apostolorum

¹ ? omnibus.

laboribus, que omnia, ad aliorum profectum et edificationem, in epistolis suis scripsit et aliis legenda reliquit

[desunt lineæ nonnullæ abscissæ]

..... que ad adipiscendum huiusmodi perfeccionem desiderabiliissimam ordinantur, et impedimenta contemplationis velud venum abhorreant et abscindant.

Responsorium.

Patent optato hospitio*,
Pulchra, mira, suavia,
Excedunt omni precio,
Mundana visibilia.
Conduntur cordis intimo*
*Mulcent suâ presenciâ.

Versiculus.

In eis que tantum eminent,
Cor Ricardi detinent,
Et firmant in leticieâ,
Mulcent &c.

Lectio quinta.

In libro siquidem predicto¹ sic ait, ‘Admirabar amplius quam enumcio quando sentiui cor meum primitus incalescere, et verè, non ymaginariè, sed quasi sensibili igne estuare. Eram equidem attonitus quemadmodum eruperat ardor ille in animo, et de insolito solatio propter experientiam huius abundantie, sepius pectus meum, si forte esset feroor ex aliquâ causâ exteriori, palpau. Quumque eognouissem quod ex interiori solummodo efferbuisset, et non esset a carne incendium illud amoris, sed donum esset conditum, letabundum, liquefactus sum in affectu amphoris dilectionis, et precipuè propter influentiam dilectionis suauissime et suauitatis integre, que cum ipso eaumati spirituali mentem meam medullitùs irrorauit. Nec enim putau prius talem ardorem mellifluum, et consolato plenum, in hoc exilio euenire.’ Ecce vero, ex hiis verbis, qualiter proficiat in adeptione

¹ The book *De Incendio Amoris*. Part of the title can be traced in the torn part of the MS.

suavissimi amoris dei ; quia autem multa preparatoria ad acessionem hujusmodi amoris, vt puta ea quae diminuunt et tollunt amores contrarios, ideo, saueius iste, carnis attriuit lasciu¹ uias, in quarum amorem multi impetu bestiali et vesano feruntur, mundum etiam spreuit eum suis diuitiis, solum contentus arcis² vite necessariis, vt liberius vacare posset amoris veri deliciis. Hiis igitur ex causis, macerauit carnem suam multis jejuniiis, crebris vigiliis, insistendo singultibus atque suspiriis, descrevrens omnem strati molliciem, seamnum durum habens pro lecto, brevem casellam pro domo, mentem semper figens in celo, cupiens dissolvi et esse cum Christo dilecto suo dulcissimo.

Responsorium.

Amor monstrat mentis incendium,
Sacris factis, scriptis, alloquiis,
Amor tollit omne dispendium,
Quod turbaret mundanis tediis,
Amor vite sue compendium,
*Quo repletur summis deliciis.

Versiculus.

Amor dilecti eor ejus vulnerat,
Amor zelotis langorem generat,
Quo repletur &c.

Lectio sexta.

Admirande autem et utiles imprimis erant huius sancti occupaciones, in sanctis exhortationibus quibus quam plurimos convertit ad Deum, in scriptis etiam suis mellifluis, et tractatibus, et libellis ad edificationem proximorum compositis, quae omnia in cordibus deuotorum duleissimam resonant armoniam ; et inter cetera vehementis admiracionis esse videtur, quod dum semel sederet in cellâ suâ in uno postprandio, venerunt ad eum domina domûs et multe alie persone cum eâ, et inuenerunt eum scribentem multum velociter, petineruntque ab eo vt a scribendo desisteret, et eis verbum edificationis proponeret. Qui statim faciens eis exhortationes optimas ad virtutes, et ad declinandum

¹ lasciuæ.

² aretis.

seculi vanitates, et ad firmandum amorem cordis ad Deum, in nullo tamen propter hec destitit a scribendo per duas horas continuas, sed eque velociter, sicut prius, continuavit scripturam, quod nullo modo fieri potuisset nisi Spiritus eo tempore direxisset et manum et linguam, presertim cum essent occupationes ab inuicem distractantes, et sermo omnino discrepans a significacione verborum quae scripsit. Adeo etiam erat interdum sauctus iste in spiritu dum oraret, quod alii pallium ejus dilaceratum quo opertus erat, detrahebant, nec sensit, quod postquam resarsitum erat atque consutum, et super ipsum repositum, non aduertit.

Responsorium.

Solui cupit a carnis carcere,
Clamat, mors veni, festina properè,
*Curre, vola, noli pigresecere.

Versiculus.

Dulcis mors, en, diu langui !
Fae meo dilecto perfui,
Curre &c.

IN TERTIO NOCTURNO.

Antiphona.

Ingressus sine maculâ,
Loquens veritatem,
Ardebat, quasi facula,
Monstrans caritatem.

Psalmus.

Domine quis habitabit.

Antiphona.

Datur quod desiderat,
Quod anima situit,
Dum ad Deum properat,
Et in celum iuit.

Psalmus.

Domine in virtute.

Antiphona.

Junctus celi ciuibus,
Carcens omni sorde,
Innoeens hic manibus,
Scandit mundo corde.

Psalmus.

Domini est terra.

Versiculus.

Justus ut palma florebit.

Euangelium.

Sint lumbi vestri precineti.

Lectio septima.

Quanto autem beatus iste heremita Ricardus operosius efficacius studuit ad perfectionem sauctitatis vite querendam, tanto callidius humani generis inimicus diabolus ipsum suis deceptoris laqueis impedire curauit. Vnde ex scripturâ manus proprie huius sancti, repertâ post mortem in uno libello de suis operibus compilato, ipsum, per speciem cuiusdam mulieris, funiculis libidinis et concepientiae conabatur subuertere. Vnde in predicto libello sic ait. ‘Dum ego propositum singulare perceperisse, et, relicto habitu seculari, Deo potius quam homini deseruire deereuisse, contigit, quod, quâdam nocte, in principio conuersionis meae, michi in stratu meo quiescenti, apparuit quedam innocula valde pulchra quam ante videram, etiam que me in bono amore non modicum diligebat. Quam eum intuitus essem, et mirarer cur in solitudine ad me etiam in nocte venerat, subito, sine morâ vel loquelâ, iuxta me se immisit. Quod ego sentiens, et ne me ad malum alliceret timens, dixi me velle surgere et nos signo crucis benedicere invocatâ Sanetâ Trinitate. At illa tam fortiter me strinxit, vt nec os ad loquendum, nec manum in me sentirem ad mouendum. Quod videns perpendi non mulierem, sed diabolum in formâ mulieris me temptasse. Verti igitur me ad Deum, et eum in mente meâ dixisset ‘O Ihesu, quam preciosus est sanguis tuus,’ crucem imprimens in

pectore eum digito, qui quodammodo jam mobilis esse incepérat, et ecce subito totum disparuit, et ego graciea egi Deo qui me liberauit. Deinceps ergo Iesum amare quesui, et quanto in amore eius profeci, tanto nomen Ihesu michi dulcior et suauius sapiebat, et etiam usque hodie non recessit a me. Ergo benedictum sit nomen Jesu in secula seculorum.' Amen.

Responsorium.

Mentem simul diuersis applicat,
Manu scribens, verbis edificat,
*Actum mentis sie Deus dupplicat.

Versiculus.

Audientes verbi vis attrahit,
Nec loquela seribentem distrahit,
Actum mentis &c.

Lectio octava.

Sanctus etiam iste heremita Ricardus, ex abundantia caritatis sue, sollicitus erat se intimum familiarem exhibere reclusis et hiis qui spirituali indigebant consolacione, et qui turbaciones et vexaciones, operatione et malignitate malorum spirituum, paciebantur in anima vel in carne. Contulitque sibi Deus graciā singularem subueniendi taliter tribulatis; unde semel contigit, quod cum quedam domina appropinquaret ad mortem, in cuius manerio idem Ricardus cellam habebat longe a familiā separatam, ubi solitarius residere consuevit et contemplacioni vacare, conuenit ad cameram ubi domina decumbebat magna demonum horribilium multitudo, propter quod, nec mirum, ipsa, dum eos aperte conspiceret, incidit in timorem sumnum et tremorem. Aspergunt assistentes aquam benedictam in camerā, orationes deuotas faciunt, nec tamen illi discedunt, sed incepit vexationi vehementer insistunt. Tandem, prouido et sano amicorum consilio, vocatus est beatus Ricardus ad cameram, vt, si posset, eidem dominæ consolacionis et quietacionis remedium adhiberet; qui cum ad eam consolandam accessisset, et ei sacras admoniciones fecisset, ac ad spem omnem ponendam in superhabundanti Dei misericordia, et ipsius exuberantissimā graciā concitasset, deum

ad orandum Deum furenti corde se contulit, petens ut auferret ab eâ terrorem demonum et aspectum. Exaudiuit eum illico Dominus, et oracione delecti sui Ricardi placatur, omnem illam turmam terribilem coegit ad fugam, fugientesque demones reliquerunt transitûs sui stupenda vestigia. Viderunt siquidem omnes assistentes, quod in fundo eamere consparso paleis, ubi transierant, palee apparuerunt combuste et in cineres nigros redacte, in ipsis quoque cineribus figuræ quasi pedum bouinorum impressas. Cum autem predam quam ibidem concupierant, demones perdidissent, molliebantur vindictam acepere de suo fugatore Ricardo. Unde ad ipsius cellam protinus acceserunt, et adeo eum inquietauerunt ad tempus, quod loeus ille contemplacioni sue redderetur ineptus. Sanctus autem Dei, constans in fide, ad presidium oracionis iteratò confugiens, illorum iteratam fugam a domino suis precibus impetravit. Ad consolacionem autem amicorum domine memorate, nunciauit eis eam saluam esse, et regni celici coheredem futuram post exitum ab hâc vitâ. Post hec sanctus Dei Ricardus ad alias partes se transtulit, non dubium ex diuinâ prudenciâ, ut in multis demoratus locis multis proficeret ad salutem, et interdum eciam ut sibi impedimenta contemplacionis auferret, sicut in libro de vitis propriis multi sanctissimorum patrum in heremo fecisse leguntur. Nec enim crebra loci mutatio semper ex leuitate procedit, prout ealumniantur quidam homines proni et faciles ad peruersæ indicandum de proximis, propter quorum tamen prauas interpretaciones, et consuetudinem detrahendi, nullus sensatus debet pretermittere ea, que per experienciam sibi percipit esse bona, et promouentia ad virtutem. Siquidem in canone et decretis ecclesie, plures assignantur cause, pro quibus est aliquando loci mutacio facienda, quarum vna est cum necessitas persecutionis loca eorum grauauerit. Secunda, cum difficultas locorum fuerit. Et tertia, cum sancti malorum societate grauantur. Cum itaque sanctus iste, ex causis bonis et multum utilibus, se ad inorandum in comitatu Richmondae transtulisset, eontigit dominam Margeritam olim reclusam apud Anderby Ebor. Dioces., in ipsâ die cene Domini, graui

nimis passione infirmitatis vrgeri, ita vt per tresdecim dies continuos penitus priuaretur potestate loquendi. Et propter hoc tot sustinuit cruciatus et puneturas in corpore, quod nulliensi valebat consistere. Quidam igitur paterfamilias eiusdem ville, sciens sanctum heremitam Ricardum eam perfectâ caritatis affectione diligere, utpote qui ipsam de arte amoris Dei consuevit instruere, et in modo viuendi suâ sanetâ institutione dirigere, ad ipsum, qui per duodecim miliaria ab habitacione recluse tunc temporis morabatur, eeleriter properauit in equo, rogans quod ad eam festinanter accederet, et sibi consolacionem in tantâ necessitate præstaret. Veniens itaque ad reclusam, inuenit eam mutam, et vexacionibus acerrimis perturbatam. Quumque resideret ad fenestram domûs eiusdem reclusæ, et simul comedenter, contigit vt completo prandio reclusa desideraret dormire. Opressa itaque sompno capud suum decidit ad fenestram, ad quam se reclinavit sanctus Dei Ricardus. Et sic cum modicum dormiuisset, apponendo* se aliqualiter super ipsum Ricardum, subito cum impetu vehementi apprehendit eam in ipso sompno tam grauis vexatio, vt videretur velle violenter fenestram domus sue dirimere, et, in ipsâ vexacione tam forti, euigilauit de sompno, et cum magnâ deuocione, potestate loquendi sibi concessâ, in hec verba prorupit 'Gloria tibi Domine,' et beatus Ricardus versum incepuit compleuit dicens 'Qui natus de virgine' et que secuntur completorum vsu. Ait illi 'modo restitutum est tibi labium, vtere eo sicut mulier bene loquax.' In brevi eciam postea, iterum cum eâ comedens, ad fenestram predictam per omnem eundem modum ut prius, post prandium incidit in soporem, se ad predictum sanctum apponens*, reuersa est ad eam eadem vexatio, et quasi amens facta est, et scipsam miris et violentis modis agitabat. Quum autem Sanctus Ricardus quereret modo quo potuit eam suis manibus detinere, ne se ipsam disperperet, vel alia domûs incomoda moliretur, subito dilapsa est de manibus, et in dilapsu de sompno excitata est vigil effecta. Et tunc ait ad eam Ricardus, 'putauit veraciter, quod si fuisses diabolus ego te tenuissem, vertumtamen hoc verbum consolacionis tibi denuncio, quod quādū

ego in hâc mortali vitâ superstes fuero, nunquam vexacionem huius egritudinis pacieris.' Transactis tamen postea quibusdam annorum curriculis, reursa est ad eam predicte egritudinis passio, preterquam quod linguam liberam habuit ad loquendum, vocari ergo fecit reclusa predictum patremfamilias, rogauit eum ut in in equo concitato properaret apud domum Sanetimorialium de Hampole, qui locus multum a suâ habitacione distabat, ubi dictus Ricardus illis diebus solitariam vitam egit, vt videret quid accidisset de eo, quia non dubitauit quin de mundo migrasset. Scivit enim ipsum in promissis fidelem, promiserat autem ei, quod, eo viuente, ne carne talem vexacionem nullatenus pateretur. Venit itaque dictus homo ad Hampole, et ipsum huic mundo mortuum comperit, dumque diligenter de horâ sue migrationis perquireret, inuenit quod parum post horam sancti transitûs redisset ad eam egritudo predicta. Postea autem eadem reclusa se transtulit apud Hampole, ubi sacrum corpus eiusdem heremite fuit traditum sepulture, et nunquam deinceps grauata est illâ horribili egritudinis passione.

Responsorium.

Dum ... magnus aduelhitur,
Fit elamor populi, victor opprimitur,
... miraculi fomes(?) efficitur.

Versiculus.

Deus suspendit
Sic ostendit vim sollicitudinis,
...

Lectio nona.

Verum tamen ne lateat homines, maxime eos qui deuotis et attentis studiis circa vite perfectionem adipiscendam insistunt, qualiter et quibus mediis, beatus ipse Dei zelotipus heremita Ricardus, gradum et perfecti amoris et caritatis, prout permittit status mortalium, adeptus est, ita ut omnis alius amor ei vilesceret, et ad horrorem abominabilem generaret. Est sciendum quod ipsem in libro suo primo de Incendio amoris Cap. XIII^o ita

dicit 'Per processus,' inquit, 'temporum, magnus datus est michi profectus spiritualium gaudiorum. Ab inicio namque alterationis vite mee et mentis, usque ad apercionem hospitii* celestis, vt, reuelatâ facie, oculis cordis superos contemplaretur et videret quâ viâ amatum suum quereret, et ad ipsum anhelaret, effluxerunt tres anni, exceptis trîbus vel quatnror mensibus. Manente siquidem aperto hospitio*, usque ad tempus in quo in corde veraciter senecebatur calor eterni amoris, annus vnum pene pertransiuit. Sedebam quippe in quâdam capellâ, et dum suauitate orationis vel meditacionis multum delectarer, subito sensi in me ardorem insolitum et iocundum. Sed cum prius fluctuarer, dubitando a quo esset, per longum tempus, expertus sum non a creaturâ sed a creatore esse; ipsum fervencorem et iocundiorem inneni. Flagrante autem sensibiliter calore illo inestimabiliter suavi, vsque ad infusionem et percepcionem soni celestis vel spiritualis, qui ad canticum pertinet laudis eterne, et suavitatem inuisibilis melodie, quia¹ fari et audiri non potest nisi ab eo qui accepit, quem oportet esse mundatum et segregatum a terrâ—dimidiis annus et tres menses et aliquot ebdomade effluxerunt. Dum enim in eâdem capellâ sederem, et in nocte ante cenam Pascheos, prout potui, decantarem, quasi tumultum psallentium vel potius canentium super me auscultau. Cumque celestibus et orando toto desiderio intenderem, nescio quomodo, mox in me concentum mirum sensi, et delectabilissimam armoniam eclitus excepit mecum manentem in mente. Nam cogitatio mea continuo in Carmen canoris commutabatur, et quasi odas hymni meditando. Ae etiam in orationibus ipsis et psalmodiâ eundem sonum edidi, deincepsque ad canendum que prius dixeram, pre affluentâ interne suauitatis prorupi. Occultè quidem, quia tantummodo coram conditore. Non cognitus eram ab hiis qui me tenebant, ne, si scinissent, super modum me honorassent, sic perdidissem partem glorie pulcherimi, et decidissem in desolacionem. Interea, mirum me arripuit, eò quod assumptus essem, et quia dederat michi Deus dona que petere nesciui, nec putau talе quid etiam nec sanctissimum in

¹ ? quæ.

hâc vitâ aeeepisse. Proinde arbitror hoc nulli datum meritis, sed gratis cui voluit Christus. Puto tamen neminem illud accepturum nisi spiritaliter nomen Jhesu diligat, et in tantum honoret, ut ab eius memoriâ nunquam, excepto sompno, recedere permittat. Cui autem hoc facere datum est quod et illud assequetur. Vnde ab inicio mutati animi, usque ad supremum amoris Christi gradum quem ego attingere, Deo donante, valebam, in quo gradu cum canoro iubilo diuinas laudes personui, quatuor annos et circa tres meuses habui. Hic nempe cum prioribus dispositis ad ipsum status permanet usque in finem, verum et post mortem erit perfectior, quia hic gaudium amoris et caritatis incipitur, et in celesti regno gloriosissimam accipiet consummacionem.²

Responsorium.

Mersos in aquis
Vite restituit,
Mutis, contractis,
Medelas tribuit.
Lex amoris
Ad Deum allicit.

Versiculus.

Que vult Ricardus,
Hee Deus efficit.
Piè potentibus*—Gloria Patri—
Piè potentibus*.

Te Deum laudamus.

Versiculus.

Juveni quem diligit anima mea.

Responsorium.

Testor eum non dimittam¹.

¹ The Sarum Breviary has a Versicle and Responsoy here. There is none in the Breviary as now used.

IN LAUDIBUS.

Antiphona.

Regem regum omnium

Videt in decoro.

Quem

... suo labore.

Psalmus.

Dominus regnauit.

Antiphona.

Seruuit in leticiâ,

Deo jubilauit,

Exultat nunc in animâ*,

Habens* quod amauit.

Psalmus.

Jubilate.

Antiphona.

Ad te, de luce vigilans,

Silit carne, mente,

Nunc est in celo rutilans

Lucee refulgente.

Psalmus.

Deus, Deus meus.

Antiphona.

Benedicit Dominum

Gratias agendo,

Laudat patrem lumen

Ymponos concinendo.

Psalmus.

Benedicite.

Antiphona.

Præclara laudis themata
 Vinus* prolibauit,
 Tolluntur jam enigmata,
 Videt quod laudauit.

Psalmus.

Laudate Dominum de celis.

*Capitulum. Sicut in primis Vesperis.**Ympnus.*

Verbum eternum explicat
 Ricardus dignum laudibus,
 Dum ipsum sic magnificat,
 Famâ, signis, virtutibus.

In vitâ totus innocens,
 Carnem affigit, macerat,
 Ultrò deuotos edocens,
 Amore Deo federat.

Que sunt superna sapuit,
 Conformans se eclestibus,
 In illis semper studuit,
 Crescens sacrâ profectibus.

Sanctitatis compendio,
 Fit mundo pulchrum speculum,
 Caritatis incendio,
 Inflammat Dei populum.

Omnipotenti Domino
 Salus, honor, imperium,
 Qui nobis sine termino
 Det cum Ricardo premium.

Amen.

Versiculus.

Ego dilecto meo, et dilectus mihi.

Responsorium.

Iam pascitur inter lilia.

[*Ad Benedictus*] *Antiphona*¹.

O pulcher flos Libani
 Langueseo ex amore,
 Tui melos organi
 Sonat cum dulcore.
 Ignis tui elibani
 Flammat ex ardore,
 Nos qui sumus orphani
 Poseas tecum fore.

Psalmus.

Benedictus.

Oratio. Sicut supra.

AD PRIMAM.

Regem regum &c.

AD TERTIAM.

Capitulum ut in primis Vesperis, ac in Laudibus.

Responsoria Horarum de communi unius confessoris non pontificis.

AD SEXTAM.

Capitulum.

Adiuro vos, filie Jerusalem, si inueneritis dilectum meum vt nuncietis ei quia amore langueo.

AD NONAM.

Capitulum.

Qualis est dilectus tuus quia sic adiurasti nos? Dilectus meus candidus et rubicundus, electus ex millibus.

¹ In the MS. there is here written *In euangelio E*, but as there does not appear to be any explanation of this, it is assumed to be an error of the scribe, and the Antiphon to the Benedictus, for which this is the proper place, is taken to be indicated.

AD SECUNDAS VESPERAS.

Antiphonæ de Landibus. Psalmi unius Confessoris. Responsoria, Versiculi, Ypnus, &c., ut in primis Vesperis.

Ad Magnificat Antiphona.

O eustos innocentiae,

Coruscans gemmis mortem,

O lumen sapientiae,

Solamen deuotorum,

O fotor continentiae,

Forma perfectorum,

Sis nostre eonecientie

Luna delictorum.

Psalmus.

Magnificat.

Oratio, ut supra.

AD MISSAM OFFICIUM.

Introitus.

Os justi meditabitur [sapientiam.]

Collecta.

Ut supra.

Epistola.

Optaui et datus est michi sensus.

Graduale.

Domine peruenisti. Alleluia.

Versiculus.

Pater olim heremita,

Nunc eius celorum,

Fae nos puros hic in vitâ,

Et bonorum morum.

Sequencia.

Laudis odas decantemus,

Toto corde inbilemus,

Festum est leticie.

Pauper olim heremita
Nunc prediues est in vitâ,
Et in statu gloriae.

Vitam illam hic mereatus,
Carnis tulit cruciatus,
Datus penitencie,
Mundi pompas abhorrebat,
Cuncta vana conteunnebat,
Dono sapiencie.
Ardens intus caritate,
Foris fulsit pietate,
Docens moris regulam.
Amor thema fit doctrine,
Et celestis discipline,
Cor vertens in faulam.

Fons dulcoris, pir feruoris,
Vox canoris, vis amoris,
Sanctum istum efferunt.
Miris vita persignata,
Mens mellita, mors invitata*,
Celum ei conferunt.

Dulees voces ad aures intonant,
Miri meli ympnorum resonant,
Melis cantus Ricardi consonant,
O sancta suauitas !

Hiis intentus exultans iubilat,
Amena lux in mente rutilat,
Saeros fatus Deus insibilat,
Dans instinetus optimos.
Studet, legit, scribit et supplicat,
Deo totum se factis dedicat,
Mundi dolos et earnis abdicat,
Veri hostes nequissimos.

Plangit huius vite moram,
Citam petit mortis horam,

Voceem orationis dat sonoram,
 'Deus, lucem da deecoram,
 Fae ut tibi placeam.
 Summa merces te videre,
 Tibi semper inhærere,
 Tu es dulcor vite vere,
 Fons felicitatis merc,
 Fae ut tibi placeam.'

Meditando raptus abstrahitur,
 Mente metas earnis egreditur,
 Ut Helias in sursum vehitur,
 Curru amoris igneo.
 Rote currūs sunt euangelia,
 Venter currūs vite mundicia,
 Currunt, trahunt, Christi consilia
 Motu multum idoneo.

Pellit nocens detrimentum,
 Prestat potens iuramentum,
 Statūs reddens firmaimentum,
 Hinc est patens argumentum,
 Quod celum hereditat.
 Sanat morbos, fauet mestis,
 Et sucenrrit in molestis,
 Signa supplent vicem testis,
 Cedit ei mortis pestis,
 Defunctos resuscitat.
 Potens pater nos attende,
 Nos accende, nos defende,
 Ad nos manum tu extende,
 Bona nobis tu impende,
 Sanetis tuis precibus.
 Fac nos Deo seruitores,
 Da dulcores, auge mores,
 Pande nobis poli fores
 Miscens celi ciuibus.

Euangelium.

Sint lumbi vestri precineti.

Offeratorium.

Desiderium anime eius.

Secreta.

Has nostras oblationes, Domine, precatio beati Ricardi tibi reddat acceptas, ut et earum virtute a cunctis protegamus periculis, et indeficierent in tui nominis amore firmemur; per Dominum nostrum Jesum Christum.

Communio.

Beatus seruus.

Post-Communio.

Sacri corporis et sanguinis Jesu Christi repleti libamine, te*, pater omnipotens, vt beati heremite Ricardi precibus tam preiosum communium nobis salubre reddatur, petimus*, quasi* nobis* medulla suauissimæ earitatis et pacis, quoniam superna sacrificia representantur; per eundem.

[Ineipiunt miracula beati
Ricardi heremite.]

NOTE. An attempt is now being made by the Committee of the Early English Text Society to obtain a perfect list of the English writings of Richard Rolle, with beginnings and endings. Any information or assistance in this matter will be thankfully received by the Editor of this work.



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